

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

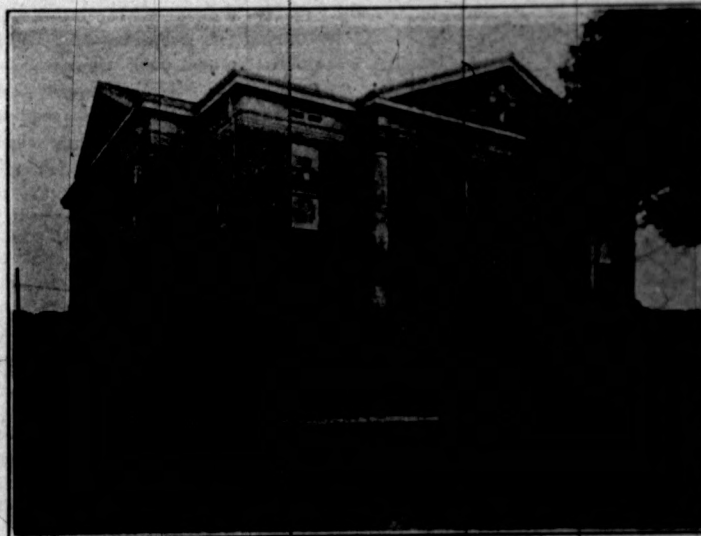
JACKSON, MISS., NOVEMBER 9, 1922

NEW SERIES
VOLUME XXIV, No. 4

Meridian Invites Convention For Nineteen Twenty-Three Fifteenth Avenue Wants to Be Host



E. E. Huntsberry, Pastor



15TH AVENUE BAPTIST CHURCH, MERIDIAN

Someone has taken the trouble to get the court records from 25 cities in the United States showing the arrests for all causes in them for the years 1918 and in 1921, the first year after prohibition went into effect. There was a very perceptible decrease for the latter year. And the decrease in arrests for intoxication was nearly fifty per cent.

Pastor W. E. Farr of Grenada wishes your name immediately, that place may be provided for you at the Convention. Entertainment will be on the Harvard Plan; that is, every messenger will be given a room and breakfast. Other meals can be had near by.

It is said that Lloyd George will be paid \$50,000 for his two volume story of personal experiences for the past eight years, and that he will give it all to war charities. This sum was also paid General Grant for his autobiography.

Was that somebody you? A certain church treasurer in Mississippi is said to have neglected for a year to send in the money which his church had been contributing to missions.

The Watchman Examiner says: "Lots of people think they are religious, when the fact is they are only finding fault with other folks sins."

The United States has not only become a prohibition country but promises now to make the ocean dry. Representatives of America are visiting other countries and saying to them, You're next!

Fifteenth Avenue Baptist Church, Meridian, is now putting the finishing touches on their beautiful eighty thousand dollar church plant. True to their progressive spirit, they announce their readiness, in cooperation with the other churches of Meridian, to entertain the Convention next year, provided that body should elect to honor them with a visit.

The 15th Avenue was organized in 1891. Their new building was begun in June, 1921. It is one of the very best church buildings in the state, thoroughly arranged and equipped for Sunday School purposes, with thirty-two class rooms and each department having its own assembly room.

The church now has 828 members on its roll, 675 resident; 400 average attendance in the Sunday School; four B. Y. P. U.'s; a live W. M. U., divided into six active circles.

Pastor Huntsberry has been with the church two and one half years, during which time there have been 300 additions to the membership. He has labored heroically in putting over the big church building movement. He is well equipped for his work, being a college, seminary and university man, and has a training school graduate for a wife.

Quite a number of State Baptist Conventions meet on the same day we meet in Grenada, November 14th. May the power and grace of God come down upon us and send us forth with a great program and great courage for the next year's work.

The Alabama Baptist Orphans Home recently built at Evergreen was destroyed by fire November 2nd. None of the children were injured.

The meeting of the Mississippi Alumni of the Seminary will be held at the Grenada Convention. We expect to have supper or lunch together at some convenient place, to be announced at the Convention. The following brethren will talk: "How the Seminary Helped Me in My Enlistment Work," by Dr. R. A. Kimbrough; "Our New Seminary," by Dr. E. Y. Mullins; "Benefits of a Seminary Education to the Pastor," by Dr. P. C. Walker. J. C. Greenoe, president; A. J. Dickinson, secretary.

Brother T. W. Green was with Sardis Church in Copiah county and reports that the church put the Baptist Record into the budget for next year and will send the paper to 75 or 80 families. This is a country church which also made a good payment on the 75 Million Campaign and have arranged business for another year.

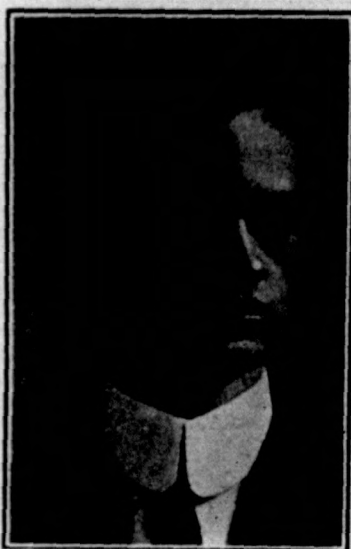
Grayson county, Texas, will this year market 45,000 bales of cotton, against 15,000 last year. This follows the covenanting of a group of Christians last summer in that county to honor the Lord with their substance according to the Bible. Something like this is always "happening".

Pastor R. C. Blalock has resigned at Ruleville effective January first. He is the kind of man we need in Mississippi and we hope that the brethren will see to it that he stays. He is a good preacher and wise leader.

Mississippi is said to have the lowest death rate from automobile accidents. But in our state there was an increase last year.



NEW BAPTIST CHURCH, BELZONI, MISS.



REV. S. G. POPE, Pastor

BAPTIST FACTS

Many requests have come for copies of the "Baptist Facts" thrown on the screen during the Historical Pageant at Jackson on the evening of Big Baptist Day, October 20th. For the benefit of those who are interested we are reproducing them below.

100 years ago Mississippi Baptists had 55 churches, 36 ministers, 1,551 members.

Now 1,600 churches, 600 ministers, 200,000 members (white).

Total Baptists in the world 100 years ago, about 420,000. Total Baptists in Mississippi now, 670,000.

Over sixty per cent of all church members in Mississippi are Baptists.

Number Baptists in South one hundred years ago, white and colored, 120,469. Number now, 6,157,000.

Took Baptists in America 220 years to gain first million. Took three years to gain last million.

Population gain in America since 1822 has been 925 per cent. Baptist gain 2,967 per cent.

100 years ago Southern Baptists gave all Missions \$2,373.18. Last year \$12,500,000.

Last three years Southern Baptists gave to 75 Million Campaign \$35,718.72. Did you do your part?

Southern Baptists are doing three times as much for God's cause since the 75 Million Campaign began as they did before. Only one third of our people are contributing to the Campaign.

Southern Baptists spend \$43.68 per capita for luxuries—only \$10.40 for religious purposes. Are you doing your part to change this average?

The Belzoni church building was begun in 1920 during the pastorate of R. A. Eddleman, but was discontinued until this year, when the present pastor got wheels under it, and he is now leading the congregation in a great finishing campaign. The house when finished will cost about \$40,000. It is one of the most aggressive towns and sections in the state.

Seventy per cent Mississippi Baptists not actively enlisted. What could we do if all were busy? Our task is to develop our Baptist resources.

500,000 Baptist families in the South read no Baptist paper. Are you an intelligent Baptist? The Baptist Record, "our paper", is only \$2.00 per year.

Subscribe for the Baptist Record now and get a copy of the 64 page Centennial Number free. You will want to keep it.

Our Orphanage gives moral, mental and religious training. 180 children in Home now—all in good health.

Our Orphanage has cared for 1,000 children during last quarter century. Visit the Home while in Jackson.

Baptists of South maintain nineteen hospitals. Several others being projected. Now planning two million dollar hospital in New Orleans.

Southern Baptists have the two largest theological seminaries in the world. 2,500 young men now studying for the ministry.

Two thirds of the Presidents of the United States have been men educated in Christian colleges.

Wilson, Bryan, Hughes, products of Christian colleges.

Of the first 119 colleges established in the United States, 104 were denominational schools.

Mississippi Baptists own and operate four institutions of learning—Mississippi College, Woman's College, Blue Mountain College, Clarke Memorial College.

In their foreign mission work Southern Baptists are now seeking to minister to nine hundred millions of people, representing all sides of the globe.

Southern Baptists baptized 260,000 new converts in 1921. Over 3,000 persons united with Baptist church in Russia in one day recently.

260 new missionaries have been sent to foreign fields by Southern Baptists since the Campaign began. Twelve of these have gone from Mississippi. This is one fourth of the total from Mississippi in 70 years.

Out of every dollar contributed to foreign missions by Southern Baptists less than four cents is consumed in administration, leaving ninety-six cents to reach the foreign fields.

Many Japanese pastors are eating only two meals a day in order that they may pay their pledges to the 75 Million Campaign. Shall we do less than they?

DEPARTMENTAL ENLISTMENT

This writer has a way of trying a thing out on his own church before recommending it to other churches. He has the good fortune to have a pastor and church who believe in his plans and are willing to give them a trial.

At the beginning of our plans for the south-wide and state-wide Re-enforcement Campaign, I announced in the district conferences that were held over the state my belief in the value of "departmental enlistment" in reaching our people and committing them to give to the 75 Million Campaign. This plan is being followed in the Second Baptist Church, Jackson, of which I am a member, and of which Dr. H. M. King is pastor. The plan briefly stated is as follows:

We divided the time into two periods, October Enlistment Month, with Sunday, October 29th, as Pay Up Day; and November Re-enforcement Month, with Sunday, November 26th, as Sign Up Day.

At the beginning of the period we took a religious census, or rather a Baptist census, which revealed the possibilities of the various departments. The month of October was devoted to reaching the unenlisted and lining them up in the various activities of the church. This effort was very successful, the Sunday School running to 600 before the end of the month, and all other departments showing a corresponding gain. A large number were gathered into the membership of the church during the month. I haven't the exact figures at hand, but twenty-four joined on the last two Sundays.

Our "Pay Up Day", Sunday, the 29th, was a great day in every particular. The people came to the services in great numbers. The spiritual power of the services was manifest. The offering was nearly \$2,100, all brought to the Lord's house. The total offerings during the month reached \$3,733.80.

We expect to make Sunday, November 26th, a great crowning day. Each and every organization, class and department will on that day undertake to "sign up" its members to help support every cause, the current expenses and the 75 Million Campaign. The slogan in every department will be: "One hundred per cent givers to every cause."

I state this to show that where a simple and definite plan is outlined, and the people, all the people, are challenged to put the plan over, it is going to prove gratifyingly successful. This plan, with the necessary modifications, could be carried out in any church. Always fix a day, a great day, a crowning day, to bring your efforts to a triumphal conclusion.

N. T. TULL

FREE!

FOR INTERMEDIATE SUPERINTENDENTS AND TEACHERS

The Baptist Sunday School Board has for you, Class Standards of Excellence, Departmental Standards of Excellence, packages of literature containing, The Intermediate Department and Its Work, The Intermediate Class and Its Work, Suggested Activities for Classes of Intermediate Pupils, The Six Point Record System, Post Card Designs, etc. We also have the Intermediate Counselor, a quarterly periodical dealing with departmental opening programs, class activities, and teacher's helps.

If you have not received these, write to the Intermediate Department of the Baptist Sunday School Board, Nashville, Tennessee.

We hope it is not too late to congratulate the Western Recorder on its achieving the 32 page form and dressing up in a handsome new suit. Mighty good and growing!

As between agitation and stagnation, give us agitation.

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N. T. TULL

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A MATTER WHICH CHALLENGES ATTENTION

If "to be forewarned is to be forearmed" then the whole denomination ought to know what exactly is the situation with respect to its Foreign Mission Board and the work which the denomination has appointed this Board to do. It was with a view to taking the denomination fully into confidence that the Board in annual session in Richmond, October 18-19, decided to present this statement to the brotherhood with the names of all the members of the Board attached to it.

It should be a matter of common knowledge among us that we have not only greatly enlarged our missionary territory during the past three years, but that other things have conspired greatly to increase the necessity for funds with which to conduct this, our greatest Christian enterprise. As a reminder to those who may have overlooked this fact, we cite some things which have made larger foreign mission resources necessary.

1. We have during the past three years sent out 213 new missionaries. In addition to the salaries of these missionaries, a large expense has been incurred in getting them to their fields and in building residences to accommodate this growing staff of workers in many lands.

2. The Board has, in view of the increased cost of living expenses on all the mission fields, been compelled to raise the salaries of the missionaries and native workers, and to see other expenses of conducting the work materially increase.

3. The Board has, with what increase in its resources has been realized, sought to furnish to the missionaries on the fields better facilities and appliances for conducting their work. For much of this equipment the missionaries have waited long and new missionaries went to the field persuaded that out of the 75-Million Campaign funds they would be given such equipment for their work as would enable them to make the best and most fruitful investment of their lives.

4. On some fields there has recently been a rise in the value of the local currency and a corresponding reduction in the purchase value of the American dollar, and the rise in the cost of labor and material for residences, etc., have made necessary larger appropriations.

5. To say nothing about the large number of nations which we have added to our mission fields, there has been under the blessing of God a quite remarkable and seemingly Providential expansion of work on the old fields.

The above are only suggestive of how it comes to pass that greater resources are necessary for our foreign mission work, and how the Board found itself greatly embarrassed when it met to consider annual estimates which had come in from the mission fields of the world. Before these estimates were made up on the mission fields, notice was given the missionaries that the Board was striving desperately to keep out of debt and that they were admonished to pare down their estimates to the barest necessities of their work. This admonition was heeded, and in the case of some of the missions estimates were cut 50% by the missionaries before they sent them to the Board. Notwithstanding this cooperation of the missionaries, the total of the estimates from the respective fields was found in excess of any reasonable prospect of receipts. The Board was, therefore, under the painful necessity of cutting out of these estimates another \$725,629.00, leaving as the budget for the year \$2,452,488.50. Let it be remembered that the Board cut out of last year's estimates more than \$1,200,000.00. Because of this the necessity of cutting these estimates again and again disappointing the missionaries was a painful task which the denomination has placed upon its Foreign Mission Board.

The Board has striven faithfully, and we may say desperately, to keep out of debt through this period of readjustment. We should be glad if in appreciation of this effort the denomination would

now come to the relief of its Foreign Mission Board and make it possible for the Board to meet the large obligation which it has in the care of the work assumed after the cuts have been made in the adoption of the new budget. We may say quite frankly that if the receipts of the Foreign Mission Board do not increase by a large sum during the present year, an overwhelming debt is inevitable after we have done our best with these estimates and after we have thrown back on the missionaries the burden of these cuts.

Since the Foreign Mission Board must get its relief and its work must be sustained out of funds which are secured from the 75-Million Campaign, everyone can see that the above facts bear tremendously upon the Southwide effort which is now being made to secure the payment of 75-Million Campaign pledges. The men and women whose names are attached to this appeal pledge to their brethren and sisters of the South their loyalty in meeting their own pledges and in promoting the success of the present "Reinforcement Campaign". We recognize a plain fact, namely, that for many of us the payment of these pledges and work for the success of this Campaign mean sacrifices, but we are confident and determined in the belief that it is far better for Southern Baptists to make whatever sacrifice the payment of these pledges and the success of this Campaign require than that we should further sacrifice a cause like Foreign Missions at the very moment when God is pouring out His blessings upon this work as never before, and when larger numbers of men and women are being saved and when the world in its need and distress presents an unprecedented opportunity for rapid advance in its redemption and for decisive victories at many points on the mission fields. To the list of our names we would, if space permitted, add the names of more than 500 missionaries whose appeal to the denomination this really is. Missionaries whose hopes have been deferred, but who busy with their tasks across the seas cannot have voices in our churches and assemblies, call to us to help them claim the present opportunity, spend their lives with profit and turn this crucial hour to advantage in setting up Christ's Kingdom. Surely no greater tragedy could befall pure religion and the Baptist denomination than that Southern Baptists should, standing before an opportunity which human need and their missionary policies have made for them, default and turn their gain into loss.

R. E. Gaines	W. G. Mahone
C. B. Bobo	Hill Montague
L. G. Broughton	J. T. Moore
F. F. Brown	Mrs. Justin Moore
T. D. Brown	T. W. O'Kelley
W. W. Chancellor	R. H. Pitt
W. T. Clark	J. W. Porter
S. B. Cousins	L. J. Powell
J. D. Crump	E. A. Prince
Miss Alta Foster	J. M. Shelburne
H. M. Fugate	Forest Smith
E. D. Garcin	I. P. Trotter
J. L. Gross	H. A. Tupper
B. M. Gwathmey	W. W. Weeks
W. A. Harris	J. L. White
W. R. Hill	W. P. Wilks
L. H. Jenkins	Aubrey Williams
Joshua Levering	S. B. Woodfin

DR. DANA To Deliver the Wales Lectures at Clarke College

Out-of-Town Pastors and Workers Invited
Entertainment Free

Our friends will be delighted to know that the lectures given to the student-body of Clarke College through the generosity of Brother C. S. Wales of Ashdown, Arkansas, will be delivered this year by Dr. Harvey E. Dana, Professor of Greek New Testament in the Seminary at Fort Worth. Dr. Dana is regarded as the most brilliant member of the Seminary faculty. I do not know the man in our denomination whom I had

rather have speak to our students, especially our preachers, than Dr. Dana—scholarly without a superior, deeply spiritual and thoroughly loyal to the Word.

He will be with us three days, November 8-10. There will be six lectures, two each day. We are anxious for our friends to share this privilege with us. Especially should the pastors and the workers in our vicinity avail themselves of this opportunity. The College will be glad to give free entertainment to those from out of town that will come to us at this time. No preacher or layman, who is interested in the deeper things of spiritual Christianity can afford to miss these lectures. I am sure that many of the friends of Dr. Dana will be glad to be here at this time. Come, live with us during those three days and share the good things that are ours. Drop us a card and let us know to expect you.

Sincerely,
JOHN F. CARTER.

A PERIL AND AN OPPORTUNITY

The library situation at the Baptist Bible Institute combines at this time a most serious peril with an unparalleled opportunity.

Dr. John T. Christian has been for many years searching libraries and collections of books in Europe and America and has collected possibly the most unique, valuable and rarest research library, from the Baptist point of view, in all the world. He gave this invaluable collection without condition to the Baptist Bible Institute, except that it should be housed in a fire-proof building. Soon after his gift he was elected Professor of Church History here and made Librarian, since which time he has continued to buy books as fast as the very limited resources of the Institute would allow. Only a comparatively few could be bought because of lack of means, while some collections of priceless value and urgently needed had to be declined. Just at this time, owing to the financial situation, an opportunity is afforded by which for ten thousand dollars these rare collections could be bought, which in normal times could probably not be had for a hundred thousand dollars. No such opportunity ever came to secure such bargains. Here is the opportunity for someone with means to build a monument to last for generations by erecting a fire-proof addition to our present library, which would remain as a splendid reading room and for someone also to establish a memorial by placing on its shelves these rare and almost priceless books, with a man who has given his life to the study of books and libraries, recognized as one of our greatest Baptist historians, to make the selection.

Surely such a conjunction of peril and opportunity must be of the Lord, who must have somewhere the person, man or woman, with the means to do this great thing for the glory of God and the benefit of the many future Baptist leaders who will study in this library. This must be a special gift and not a part of our Campaign funds.

Our faculty and students are praying daily for this great need, the one among many which seems to us to be the greatest. What man or woman, or company of men or women, or church, will come forward now and do this great thing? The opportunity is passing rapidly. Others will surely buy these books. Any day fire may destroy our priceless collection. Surely Baptists of vision and means cannot allow this opportunity to pass.

J. E. GWATKIN.

For the twelve months just rounding out with the First Baptist Church of Gulfport, Pastor Theo. Whitfield reports 230 new members received. Dr. Whitfield averaged 120 additions a year also for the three previous years in his work.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1910, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

BELIEVE ALSO IN ME

This is the part of the verse we purposed to write about when we wrote about the first part of it, namely, "Believe in God." But one cannot get at this without getting at that. And just as truly it may be said, one cannot truly believe in God who does not believe in Jesus Christ. Did not Jesus say, "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whom the Son willeth to reveal him." Also he said, "No man cometh unto the Father but by me." Again, "He that hath seen me hath seen the Father."

Now and then you hear it said by some man that he believes in the existence of a Supreme Being. Or it will be said that there is no man who does not believe in God after some fashion. The heathen and the savage have some sort of traditional or intuitional recognition of a god. But what we are trying to say here is this: There is no vital, practical, working belief in God apart from belief in His Son Jesus Christ. There was electricity in the clouds for ages before Franklin discovered it anew. But the electricity in the heavens and the earth was a thing apart from our life, or known only as a destroying agent, until Franklin grasped it and he and others learned to harness it for practical use.

So a belief in God is a mere abstraction without practical effect in life or conduct, apart from the manifestation in Him in whom is all the fullness of the godhead bodily. The Word must become flesh, and dwell among us before it influences our wills. It is easy to see from casual observation how impotent is so-called faith in God without a genuine faith in Christ. A few days ago a burglar was arrested and when searched was found to have a locket about his neck in which was a prayer for protection against harm. The whole world, apart from Christ, is without any uplifting force or transforming and leavening power. The very fact that everybody believes theoretically in God, and yet the great masses of the people are uninfluenced by such a belief is proof that there is no life out of Christ.

Does some one say, What about the Jews? Do they not believe in God and are they not helped by their religion? And they do not believe in Christ. The answer is that the great masses of the Jews today are godless. A small percentage of them show any interest in the synagogue or the religion of the temple. Race pride, and pride in their history and traditions does something for them. The element of truth in what religion they have renders some aid. But apart from the indirect influence of Christianity upon them, their standards of right are fearfully low. As to religion, they are drifting, or have already drifted into atheism, agnosticism, indifference and socialism. The Jews as a race have never been a godly people. Only individuals among them have been outstanding apostles and prophets. Through all their history they have been stiff-necked and rebellious. They have always killed their prophets and stoned them that were sent to them. This is said in no spirit of race antipathy, but in sorrowful acknowledgment

of the facts. Only the hope of the Messiah kept their prophets true to God. Only the acceptance of the Christ will save them from the degradation of sin and the curse of infidelity.

No, if the human race or any member of it is ever to be delivered from the wilderness of doubt, the confusion of mind, and the degradation of sin, it will be by a personal laying hold of the personal Son of God. The indefinite conception of God, the mere acknowledgment of a Supreme Being is worthless in its effect on character and impotent to save a man from sin. Our belief in God must be concrete and definite. We must hear the voice of him who said, "Believe in God; Believe also in Me."

NOT BY BREAD ALONE

A small boy was asked for a definition of salt, and replied, "It is what makes your eggs taste bad when it is left out." There are some articles of diet that have essential food value, but have nothing in them that appeals to the taste or appetite. A long time ago Job asked, "Is there any taste to the white of an egg?" Everybody knows there is not; and though it is good for food, nobody wishes to eat it alone. There are some things on the table which are put there to make the others appetizing. Their value is in the value they give to other things. So there is a common saying that bread is the staff of life; but it is a very poor staff if there is nothing to make it savory.

We do not refer here to the gravy nor to buttering your bread in the literal way, but we refer to the fact that a man cannot get as much out of his bread, out of the things that feed his body if his body alone is looked after. A pig had as soon eat bread out of a trough as from a silver platter, but it makes a good deal of difference with people how their meals are served, whether in dainty dishes or in a frying pan. You do not have to cook the grain you feed your horse or your cow, but "civilized man cannot live without cooks." There is something in the aesthetic nature of man that must be satisfied, or he is not happy. Indeed without it he revolts at the mere satisfying of his animal appetite.

Man has a mind and a soul and he will not always be content with the husks the swine do eat. Man cannot, will not live by bread alone. The very bread he eats will be all the sweeter for the parallel development of his mind and spirit. The president of Vassar College is said to have told the girls under her charge: "The getting of an education may not enable you to make more bread and butter (though it probably will) but it will make every bite of bread and butter taste better to you." For the sake of even the physical benefit which comes to us, there ought to be attention given to mental development and spiritual growth. Godliness is profitable, having promise for the life that now is as well as that which is to come.

But we do not understand that this was the motive which appealed to Jesus, when he resisted the temptation of the devil by quoting the words from Deuteronomy, "Man shall not live upon bread alone." We have used this partial interpretation as a step ladder for us to get up to where Jesus stood when he used the words. Jesus was contrasting the material life with the spiritual life, the satisfaction of physical desires with the attainment of the higher aims, the food for the body with the food for the soul; the loaves of bread with every word that proceedeth out of the mouth of God.

Too much of our thinking and working is done on the plane of the material, as if man were only a material body, as if the visible world and visible things were all that exist. Our energies and plans are made to satisfy the demands of the flesh. It is not uncommon to hear some one say, "But a man has to live", by which he means that the maintenance of life is the first thing and

others can wait. Jesus did not feel that way. He had had nothing to eat for forty days. The power was in his reach to satisfy hunger by turning stones into loaves of bread. The devil presented this temptation to him. But he refused it. He took God at his word, and believed there were better things for man than satisfying hunger. It was a severe and sincere trial. But he stood the test. He was a young man. He was on the thresho'd of his life work. To break here was irretrievable. He set himself to the higher task of doing God's will and letting God supply his needs. There can be no question that this time of decision comes to every man; maybe comes often. What attitude toward life shall we take? Shall it be victory over self and the material world or surrender to it? After this victory, Jesus was able to say, "I have meat to eat that ye know not of"; and "My meat is to do the will of him that sent me, and to accomplish his work."

A BAPTIST PRINCIPLE

It is sometimes said that Baptists are distinguished from Christians of other names, not by any one doctrine or set of doctrines, but by a special emphasis on some one or more doctrines. This distinction is more apparent than real. It is rather a manipulation of phrases which does not bear a close examination. It would perhaps be more accurate to say that Baptists differ from others in accepting literally and carrying out consistently certain statements of faith. For instance, Baptists say they accept at their face value the statements and teachings found in the Bible. Other people will express surprise that they should not be included also among those of whom this can be said. And yet when it comes to the application of this test in specific instances you will hear people who are not Baptists charging us in a depreciating way with being "literalists", and saying that we must not be bound by the letter of the Word. There is where we part company, for Jesus said not only every letter of the Book must be inviolate, but even the fractional part of the letters, "every jot and tittle." When we insist on the Bible being taken for what it says, with absolute faithfulness and loyalty, others will reply that these matters upon which we insist are not important and not essential. Our contention is that the Word of God cannot be broken; and he that breaks one of these least commandments and teaches men so shall be called least in the kingdom of God.

The thing that makes Baptists is an open minded wholehearted acceptance of the Bible as word of God, inspired in its origin, accurate and true in its expression, and sufficient, final and authoritative in its authority to inspire our faith and direct our conduct. We believe that the Bible and that alone has the right to determine what we shall believe and what we shall practice.

During the Washington Conference called by President Harding to consider the limitation of armaments, it became quite the common thing for the representatives of friendly foreign governments to say of the propositions of Secretary Hughes that they "were accepted in principle", because there was no valid objection could be found against them, and to refuse would have immediately condemned those refusing. But immediately this was done, objections were raised or forces set in motion to prevent their application or being made effective. Now, without the wish to offend the most sensitive, it seems to Baptists that this is the attitude of many people of other denominations toward the fundamental belief in the divine authority of the Bible. It is "accepted in principle", but an effort begins forthwith to prevent its application in particular cases. Baptists not only accept it in principle, they propose to conform to it in practice, by the grace of God.

It is the contention of Baptists that an open Bible and an open mind, with a conscience in

good working order will result in making people Baptists. "Foverer, O Lord, thy word is settled in heaven." "His truth shall be thy shield and buckler." "The statutes of the Lord are right, rejoicing the heart." "Then shall I not be ashamed, when I have respect unto all thy commandments." Every one of these scriptures, and others like them are precious to us and we are jealous of their being preserved and observed. It may be possible for other people to adopt a form of baptism that is "more convenient", but that does not appeal to a Baptist. Others may believe that a church government which is the outgrowth of historical development is possible and legitimate. Baptists believe that that form of church polity which was adopted and prescribed under the authority of the apostles, is the only one binding upon us today.

We have to admit that of recent years, there have arisen some who wear the Baptist name who belittle the authority of God's word. They talk about various "theories of inspiration", all of which permits them to deny the authority of the Bible, and change the fixed definition of words to destroy the teaching of the Book. There are some who denounce the doctrines of Paul and evade the obligation to obedience by calling him a crusty old bachelor, or a back number in theology. "If the foundations be destroyed what shall the righteous do?" If the Bible is authoritative only when it suits us to accept it, there will certainly be no Baptist church. Any other form of organization that suits you will suffice; any method of administering the ordinances that seems most in harmony with the spirit of the age or the fancy of the preacher or applicant will be acceptable. The first question that the devil raises is, "Yea hath God said?" If he can raise a doubt as to whether this Book is the word of God; or if he can prevail upon us to believe it is not binding upon our consciences and our conduct, the devil's work is done, and he can stand aside to see the church and the world go to pieces.

LEANNESS OF SOUL

All have become familiar with the famine pictures that are sent out by relief organizations, intended to stir our compassion and elicit our support for the sufferers in the Near East, or in Russia, or in China. It is hard to say whether they move us more with horror or sympathy. But they depict a fearful situation. But if photographs of the soul could be taken there would probably be many a hideous skeleton like spectre presented to us of people who at the same time go about physically well kept and wrapped in clothes done to the satisfying of the most exacting tailor's art.

Sometimes the very ample folds of the flesh and the most fashionable gowns may not merely conceal, they may even cause the leanness of soul of which the scriptures tell us. It is this that produced the condition about which the psalmist speaks (Ps. 106:14-15). He says the people in the desert murmured against God in the hardships of the wilderness life. They did not learn the lesson of the Red Sea. They were not satisfied with the manna; they longed for the flesh-pots of Egypt. "And he gave them their request; but sent leanness into their soul."

There is a proverb that the good is an enemy of the best; and we have scripture proof that the flesh lusteth against the spirit. Physical comforts may impoverish the soul, by satisfying the flesh and starving the spirit. If these are blessings in disguise; there are also enemies in disguise, hurtful things that come in the disguise of temporal prosperity. Some philosopher commended plain living and high thinking. And Paul admonishes us to "Mortify our members which are on earth." And he speaks of himself as bearing about in his body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in his mortal body. It is probable that we many

Convention Board Department

R. B. Gunter, Corresponding Secretary

A CORRECTION

The statement was made sometime ago that the State Convention Board does not assist churches far back in the interior and that it helps only those from which the Board will derive large help in return. If you consider that the State Board is assisting 184 churches in paying their pastors' salary and that there are more than 60% more country churches than town churches in this number, you will see that those making such statements spoke without knowledge.

BOOKS OPEN AGAIN

The State Convention Year in so far as our record keeping is concerned has closed, but we are still on the third year of the 75 Million Campaign and will be through December 31st; and the Baptist people of Mississippi have promised to pay by the first day of January \$1,048,473.63. This is the balance due on the pledges for the first three years. In next week's issue of the Record you may look for the amount which each county is due. It might be well for the leaders

times complain of that which does us the most good and take most pleasure in that which is hindering us the most.

But let us turn our eyes within and see how our souls fare. Is it possible that we are carrying about the emaciated skeletons of souls? Are we starving our spirits while we satisfy the lusts of the flesh? What do God and the angels see as they look through this garment of flesh? Have you been feeding your soul, or has it been suffering for its daily nourishment while you looked merely after the body? Does it not sometime cry out in hunger pangs because of neglect? Has neglect and long abstinence from its proper food caused it sometimes to say, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" Or would you like John's prayer to be answered for you, "Beloved, I pray that in all things thou mayest prosper and be in health even as thy soul prospereth"? Would you like for your body to look as your soul does?

Turn to the page which has the picture of Brother J. R. Carter, Superintendent of the Baptist Orphanage, and read what is said about filling up the cars which the railroads will haul free to the orphans. Fill up the cars.

The number of cases of tuberculosis per hundred thousand of population in Mississippi is said to have been cut in half in the past eighteen years. Let's keep up the fight.

Brother J. E. Sweaney reports that in Mississippi 6,223 awards have been given Sunday School teachers in the past year for study of training books for making themselves efficient. This is twice as many as have been given in any previous year.

The Baptist Message very properly condemns the running of the Louisiana State Fair wide open on Sundays with races, shows and gambling devices. It is indeed shameful that church people should have a share in this business of the devil. The Message says the churches were empty and one church at least did not attempt to hold a service. The judgment of God is surely against them that do evil.

in the various counties to have these facts published in their county papers. We have contended for open conscience. We might also contend for open records and let the world know how Baptist people stand concerning their promises. Let's turn the light on.

WHO'S TO BLAME?

The above question is merely to call your attention to the fact that we have received for the Convention year which is closed the sum of \$380,098.09; and not to try to locate the blame. It is not a time for saying that this, that, or the other person is to blame for the amount not being larger. There is just one thing to do and that is to set our hearts, heads, and hands to raising the deficit by the close of December. There is enough money in the state under Baptist control to raise every cent of this \$1,048,473.63 and leave no one suffering. What we need is the will and the spirit to win. The work for another year can not be planned as it should until the receipts for the last two months are in.

The would-be profiteers were advised by the makers of the new tariff law after this fashion: Now be good boys and don't gouge the people too heavy or you will get us both into trouble. But when did a burglar leave money scattered about over the floor?

Pastor C. M. Morris has resigned the church at Gloster to accept a call to Shubuta, and will take charge of the latter church December first.

Pastor C. E. Welch baptized 58 at the close of his meeting in San Marcos First Church in Texas, 26 of them received on the last day. Three were probably 1,000 people who witnessed the ordination. In the three years and three months of his pastorate the membership has practically doubled.

A queer political situation obtains in New Jersey, where the Democratic governor works against prohibition and is himself a total abstainer. The Republican candidate for the senate is working for prohibition and is said to be a drinking man.

It is now said that the United States will probably enter the League of Nations by the back door, by recognizing and participating in the international court set up by the League of Nations.

Rev. R. Q. Leavell of Oxford assisted Pastor R. A. Eddleman of Lonoke, Ark., in a meeting recently concluded, in which 55 men were added to the church and \$20,000 were given for a new church building. The meeting was held in a tent on the ground where the former building was burned. The singing was led by Mr. Robt. L. Cooper of Aberdeen.

A good meeting is just closing in First Church, Laurel, in which Pastor L. G. Gates was assisted by Dr. H. M. King of Jackson.

The Bourgeoisie of Italy, middle class people, seem to have effected a coup of their own, getting the upper hand in government, very much as the proletariat did in Russia. This party is known as the fascisti and is particularly opposed to socialism, communism and such like.

SERIES OF SERMONS ON BIBLE REVIVALS

By Ben Cox

July 3rd, 1922. Subject: The Revival under Haggai and Zechariah. See Ezra 5:6; Haggai 1:2; Zech. 1:8.

The revival under Zerubbabel was noteworthy for the laying of the foundation of the temple. In their work they met with a good deal of opposition, and because of this opposition they stopped. Many do that today. Opposition from the world and opposition in the church sometimes, causes them to stop the work they are doing. They think they haven't time to go ahead with it. No time for the Lord's house. No time for the Lord's work, but they have plenty of time for agriculture, plenty of time for commerce, plenty of time to build homes, but no time for the Lord.

The revival under Haggai and Zechariah seems to have been sent to bring the people to their senses. Haggai says to them: "Is it time for you to dwell in your ceiled houses and this house lie waste? Now therefore thus saith the Lord of hosts: Consider your ways", and he reminds them that their ways in neglecting to build the Lord's house are the cause of much of their trouble, for he says: "Ye have sown much and bring in little. Ye eat, but ye have not enough. Ye drink, but ye are not filled with drink. Ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, Consider your ways."

Let us not forget that God sometimes has lots to do with droughts. So the building is resumed, and that wonderful vision in the third of Zechariah is made very meaningful, and they are reminded that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts, and so they go on with the work and it is finished in four years.

There is a very close connection between the moral and the material. We pride ourselves upon understanding the laws of nature and think that we are very wise until some drought comes or some pest or some sickness. There is a close connection between the moral and the material and the physical in regard to sickness. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." There has always been this close connection between the moral and the material and physical. Starting with Adam and Eve, you find the ground cursed because of their sin. The world makes progress—vast progress in material things, but God saw that "every imagination of the thoughts of man's heart was only evil continually", and he had to drown the world. Great prosperity in Sodom and Gomorrah, but a fall on account of sin. The people of Canaan were punished because "their iniquity was full."

There will be a close connection between the moral and material in the glorious Millennial Day. Because sin has been put down, the "desert will blossom as the rose." The Old Testament and the New Testament point to the coming of Him who shall give us a new world in which to live. There will be both spiritual and material prosperity.

Now, in conclusion, how do we stand concerning God's house and ours? Are any of us guilty of building our own ceiled houses while the Lord's house goes to waste? Are we guilty of having plenty of time for our own enterprises but no time for the Lord's enterprises? Are we guilty of having plenty of money for our own purposes but little for the Lord, or do we put God first? And do we heed the words of Jesus: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?" Everybody places something FIRST.

What do you place FIRST?

BOOKS

"Little Foxes" is a book of five minute stories by E. O. Henry, D.D., with introduction by the famous "Ralph Connor." It will not only be interesting and helpful to children, but will serve as astimulus to preachers and those who teach children. Price \$1.25; published by Revell.

Every preacher ought to read occasionally a book of sermons, to feed his own soul and to stimulate his homiletical faculty. Of course other people ought also. The Revell Press has brought out a volume by Dr. Gaius Glenn Atkins, Congregational minister in Detroit, with the title "The Undiscovered Country." Other sermons in the volume are on the subject: "Highways in the Heart," "The Road We Travel But Once," "The Shared Morsel," "The Blessing of the Dew," "The Wings of the Morning," "Worth of a Man," "Lost Rivers," "Power of the Upward Look," "The Other Worldly Church," "The Ultimate God." Price \$1.50.

"Preaching the Social Gospel" is a new book by President O. S. Davis of Chicago Theological Seminary. It is a book of suggestions for applying the principles of the gospel in individual living, the physical world, family life, education, the neighborhood, the working world, political and national life, etc. It will be suggestive and will tend to expand our Christian thinking and program of life and service. Published by Revell and sells for \$1.50.

"The Chronology of the Bible" is a new book by Philip Mauro. It is a careful study of a subject that is attracting now a good deal of attention because of the discussion as to the age of the human race. Each period of Bible history is gone into and its time limits indicated, from Adam to the Christian era. It is published by Hamilton Brothers, Scripture Truth Depot of Boston. Price \$1.00.

"The Ministry as a Life Work", by Robt. L. Webb, D.D., of the Northern Baptist Education Society. In this book are discussed: The Problem of the Ministry, The Discouragements to the Ministry, The Call to the Ministry, The Candidate for the Ministry, Training for the Ministry, Opportunity for the Ministry, Attractions of the Ministry, Rewards of the Ministry, Permanency of the Ministry. A good book to read and pass on to young men. A book of about 100 pages. Published by the Macmillan Company.

Another book, and a little larger from the Macmillan press is "The Country Faith", by F. F. Shannon, minister of Central church, Chicago. The book has ten chapters, each beginning with a text. They are hardly sermons in the ordinary sense, but the mental exercises of a man who has reflected on the scripture truth and found a place for its application in some phases of ordinary life. He runs the gamut from Zerubbabel to Zachaeus, including Peter and John and several others. It is well to see occasionally if you have time what mental gymnastics are provoked by some people coming into contact with the Bible.

The most recent and one of the most suitable mission study books we have seen is "Southern Baptists and Their Far Eastern Missions", by Dr. J. F. Love and his helpers in the office and on the fields. It is mainly about the four great mission fields in China and the mission in Japan. It is full of facts, suggestion and inspiration; and the facts are up to date. Not every book that is for the purpose of mission study, but this book is specially for use of our Baptist people and those who wish to know what Baptists are doing. We predict that it will have a wide use, and will make for intelligent and sympathetic support of the Lord's work.

Timothy's Second Wife, by Isla May Mullins

Some of the incidents in this brief life-story, or heart-story, of a minister's wife, though new in circumstance and condition, have a familiar sound to the minister's wife who reads them, because of similar happenings in her own experience. If a word of criticism is allowable, it might be said that the changes of pastorate are made almost too rapidly for a minister in a story. Further, Mildred's criticisms of her husband's sermons are made in perhaps too sudden and outspoken a manner: it is believed that a more gradual and politic approach to this necessary duty will avoid trouble. The last chapter finds the heroine and her hero even happier, after the lapse of years, than they were in their youth and the first chapter. This is a very pleasant little book and a good companion for an evening by the fire.

Fleming H. Revell. \$1.25.

The Baptist Courier has pictured on its front page every week its contest with the Methodist paper for subscriptions by means of two mogul engines under full head of steam. So far the Baptist paper seems to lead. Keep up the steam, Brother Cody, and may your "biler never bust".

The appeal for help for the Russians and people in the Near East should touch every heart. To save confusion contributions for this cause should be sent to our own Foreign Mission Board at Richmond, Va. It will be administered through the Board most efficiently and without any cost. It will also strengthen the hands of our own missionaries. This applies not only to the appeal for clothes but for money contributions. Read what Dr. Love has to say about this cause in this week's issue.

THE CHURCH

(16th chapter of Matthew, 18th verse.) "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

In the foregoing scripture we have two ideas worthy of consideration: First, the building of his church; in the second place, the continuation of his church whatever it may be, in every age of the world.

The above facts being true, let us define the church of Jesus from a New Testament standpoint. Let us first see what the church was founded on. "On this rock I will build my church", referring to the faith that Peter had expressed in him. Having asked the question, "Whom do men say I am?" Peter bold to speak said, "Some say one thing and some another." Then said the Master, "Whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God." Then the Christ said, "Flesh and blood hath not revealed this unto thee, but my Father that is in heaven", certifying that this faith that he, Peter, had expressed in him was given to him by the Father, and also it was the foundation on which the church was built.

We hear it said that Christ is the church. That cannot be, from the fact He, Jesus, was a living man and could not build himself. And others say that the church is invisible, and all who are His by regeneration are in the church. That cannot be true, from the fact that when he spake of building the church he was talking to those who were his through forgiveness of sin. And yet no church (it was yet to be built) if Jesus is not the church, and the church is not invisible. So the spiritual birth can incorporate them. What is it? There was Peter who had faith in him, and yet he was not in the church. Furthermore, if the church is invisible, the prophets of old and the ancient people of the Lord would all have been in the church. Therefore, it being already in existence, could not be built by Christ. Furthermore, if the church is invisible, Jesus would not have said "Tell it to the church" (in

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speaking of an offending brother), from the fact we could not report the offending brother to an invisible church. And as we have already seen Christ is not the church, and the church is not invisible, to define a church from a New Testament standpoint. We think there is only one way to do so, and that is to see what kind of a church can be found in the New Testament and I am sure that such a church is what Jesus was talking about when he said "I will build it." And in so doing, the first reference I wish to call attention to is the 18th verse of the 16th chapter of Matthew: "If he will not hear them, tell it to the church, and if he will not hear the church let him be as a heathen men and a publican." From the foregoing scripture we find the church a local visible body, transacting business, prepared to exclude members if necessary. And the next reference to which I will call attention is the 2d chapter of Acts where the church has grown to 120: "And they cast their lots and selected Matthias to take the place of Judas."

In our next reference (Acts 2:41) we find the church receiving into her membership by baptism. Also Acts 6:6, we find the church ordaining deacons, and 1 Cor. 11, we find the church instructed relative to the Lord's Supper. In Acts 13:2-3, the Holy Ghost asked the church of Antioch to separate unto him Paul and Barnabas for the work whereunto they were called, and they prayed and laid their hands on them. Thus we see the church ordaining to the ministry. The church also was instructed to withdraw thyself from every brother that walketh disorderly.

There are many more passages that could be referred to, to show the church to be a local working body, but we will let the above suffice. In our survey of the church we find it to be a local working body, ready to receive or expell members; also baptizing and celebrating the Lord's supper, and ordaining deacons and preachers. Remarkable, strange indeed to find such a church in the New Testament. If Jesus built some other kind of a church to start with, tell me why his followers did not pattern after what he built. Also, such a church as we have defined is consistent with the definitions of the Greek word "Ekklesia", the called out, according to the common accepted meaning of the term. Whenever there are an assembly, or called out, regardless of the cause of the assembly, though it may be a political gathering or a picnic outing, it's a church. But when Jesus said "I will build my church" he evidently made a distinction between his church and other assemblies. If I say this is my horse, I make a distinction between mine and others. And when Jesus said "I will build my church" he evidently meant an assembly or called out of baptized believers, who have covenanted together to keep house for him. Of such he spoke when he said, "I will build my church"; of such he spoke when he said, "The gates of hell shall not prevail against it." If his church has not existed in every age of the world, the power of the wicked has overcome it. Has it continued or not? If it has, why is there no public history of her, in every age of the past? It is because of a heavy hand of persecution, which began first under Nero, 31 years after our Lord's ascension, when that Emperor having set fire to the City of Rome, then began the persecution of Christians. Their death and tortures were great, their deaths were aggravated by cruelty and sport, for they were either covered with skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses and wrapped in combustible garments, that when daylight failed they might, like torches, serve to dispell the darkness of the night. The second persecution was in the year 95, when forty thousand suffered martyrdom, and the third was in the year 100 and was carried on with great violence for several years, and the persecutions continued on and off until after the Reformation, and there were times when the church of Christ had to worship in dens and caves, and as their services were privately carried on, there could be no public history of

her. Have heard of an incident that serves to illustrate the church of Jesus during the dark ages. Of a Mr. A— who carried his animal (a grey horse) to a pasture, and some hours later going for his animal, failed to find him, he finally discovered where he had left the pasture by his tracks, and having a peculiar foot, that made a peculiar track. He was able to track him with some degree of certainty, and after tracing him, over hills, and hollows, he finally tracked him down into a stream of water, and of course lost sight of his tracks in the water. But on the opposite side of the stream, he saw the tracks coming up out of the water. You may ask, "How did he know that it was his horse that had come up out of the water?" He knew it by that peculiar track. And after a few miles from the stream he found his horse, and he laid his hand on him and exclaimed, "Gentlemen, this is my horse. I know every flesh mark about him, and I have tracked him by that peculiar track."

Now the similarity as I see it, in this incident to the church of Jesus during the dark ages, history discovers her until a heavy hand of persecution began, and a historical view of her until the persecution, is similar to the animal being tracked to the stream of water, by the peculiar track. And no public history of the church during this cruel persecution, is similar to no trace of the animal while in the stream of water, but seeing on the opposite shore, where the same peculiar tracks had come up out of the water, gave assurance of his horse; so likewise, we see the same church on this side of the dark ages, that we saw on the other side, with the same flesh marks, and making the same peculiar tracks. Now why have we not the same assurance, that this is the same church, that public history declared on the other side? And why have we not the same assurance, that she continued on in her purity, contending for the faith once delivered to the Saints? For Jesus said the Gates of Hell shall not prevail against her. Did he not aim to teach us that he was able to take care of her, notwithstanding a heavy hand of persecution!

In the third place, the church is of divine origin, from the fact it was built by Jesus Christ; Therefore, it is essential, that there be a succession of churches, from the church that Jesus built down to the present day, that have held to the fundamental doctrines of the church. In this respect it is like masonry—masonry is said to have begun when Solomon built the Temple, and in order for masonry to exist in its purity, it was necessary for a line of succession of masonry to exist in every age of the past, reaching down to the present.

Holding to the principles of masonry, let's suppose a lodge to be organized and we trace her back for 75 or 100 years, and find that this said organization was organized, by those who never had themselves been incorporated into a lodge of Masons, notwithstanding the fact that they hold to some principles of Masonry. Would such an informal lodge be recognized, as a legitimate lodge of Masons? And would the Grand Lodge so recognize them? A schoolboy ten years of age would understand that such a lodge would not be a true lodge of Masons. And yet Doctors of Divinity are puzzled to know why a church, that holds no connection with the church that has existed in every age of the past, from the day that Jesus built it, cannot be the church of Christ. When Jesus said "The Gates of Hell shall not prevail against her", if he did not aim to teach, that he would take care of the church, then let's say, when he said in 1 Peter 1:5, "Who are kept by the power of God through faith unto salvation", that it don't mean that we really are kept by the power of God, but are kept by our own power, and then thrown down the bars, and be pedo Baptist, and believe what we please regardless of what the Bible teaches. And above all things, if we have lost our succession, during the dark ages, let's throw down the bars, and recognize the baptism of others, and admit them

to the Lord's table, for we have no more rights, and privileges than others have. Let us be consistent if we debar others from the Lord's supper in our church; let's do it on the ground, that our church holds connection with the church that Jesus built, because of a line of succession. Therefore, as we are the true church, that has ever contended for the faith once delivered to the Saints, that our church, through this line of succession, is the church to whom the commission was given, of whom He said: "Go into all the world, teaching all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you"; and, "Lo I am with you always, even unto the end of the world."

The above we find taught by Matt. 28:19-20. Also we see that he was talking to the eleven apostles when he gave the commission. Therefore, as he was talking to the visible church, that is what the commission was given to, the beauty of this matter is, he has given us assurance of her continuation, from the fact when he built her he said, "The gates of hell shall not prevail against her"; when he gave the commission to her he said, "I will be with you all the way", not only until the dark ages, but if all the way, it means through the dark ages, notwithstanding the fact, we have no public history of her. Does it mean after the dark ages, when we have religious freedom? Yes, if all the way, it embraces the 20th century. Does it mean throughout the gospel dispensation? Yes, if all the way, it covers the whole thing.

Now then, the Master having given us assurance of her continuation, and the commission being given to her, which is our only authority to baptize, she is the only source that can administer a legal, valid baptism; and other churches, who hold no connection with her, cannot administer a legal baptism, notwithstanding the fact there may be many similarities between them and the church that Jesus commissioned. But in the absence of the commission, from Jesus, their baptism is a counterfeit baptism.

Here are two silver dollars—one is a legal dollar, backed up and sustained by the United States Government, because it is a legal dollar, and the other being a counterfeit dollar, has not the approval of our Government. So it is with baptism, such as is administered by the commissioned church, meets the approval of the Master, and is therefore legal baptism; while other churches, who have not the commission, have a counterfeit baptism.

You will grant, that there is only one body on earth that can celebrate a Masonic rite, and admit a member into a Masonic lodge, or confer the Master Mason's degree. That body is a Masonic lodge. An Odd Fellow lodge, or the Woodmen of the World, or any other lodge, cannot do it. If a body can Masonically perform Masonic rites, and confer Masonic degrees, that body is a Masonic lodge; the body that can make Masonic officers, whose acts are legal, in the order, is most certainly, to all intents and purposes, a Masonic lodge.

Now let's apply a little common sense to churches. There is but one organization on this earth, that can authorize a man to preach the gospel, and confer scriptural ordination, and that body is a scriptural church. There is but one organization on earth that is authorized to administer Christian baptism, or the Lord's supper, and that is a scriptural church. There is but one body on earth that has gospel ministers, and that body is a scriptural church.

Now, when we recognize the preachers of pedo Baptist churches, as ministers of the gospel, do we not thereby recognize their churches, which ordained them, as the churches of Christ? When we receive the immersion of these churches, as valid baptism, do we not thereby proclaim louder than words, can express it, that those churches are scriptural churches, and in all respects equal to our own?

R. A. BRECKENRIDGE.

Mississippi Woman's Missionary Union

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SICK ROOM BLESSINGS

Your Secretary has been sick. Pain, sharp and excruciating, took hold of her body and held her fast for some hours. After that there was weakness of such a degree that she could only lie still in bed, for some days; then just sit and wait for strength to come. But waiting times are good for us all. And it is with a heart overflowing with gratitude that some of the blessings of these waiting hours are recorded.

First, there was such tender consideration on the part of the two physicians that ministered. What a privilege to have Christian physicians when one is sick! How very much the medical missionary means to suffering ones in heathen lands. We can have no conception of until we ourselves have been ill. How earnestly we pray that more and more such missionaries may be sent to foreign fields.

Second, the nurses were so unrelenting in their kindness, day and night. How we pray that hospitals everywhere may know the beneficent influence of Christian nurses.

Third, the value of a Christian Hospital is never fully appreciated until one has had to abide there awhile. More and more do we need to pray and to work for our hospitals both in the home and the foreign fields. More and more do we need to consider their needs.

Fourth, the loving messages, and flowers from friends everywhere. Would that we had strength and words to express in some small degree our heart's deep appreciation of all the kindness shown at this time. May the day come when we can give expression in some way.

Fifth, after the pain subsided, it was a good time to pray for the Campaign; and for other Kingdom matters. It was also our blessed privilege to read our new mission study book, "Intercessory Prayer" and glean therefrom some of the most valuable lessons on prayer that have ever come our way. The consideration of this little book at this time doubtless brought a deeper meaning than it ever would have done under different circumstances.

Your Secretary is well now. She is once more ready to take up her work for you that means so much for us all. There are—now that it is over—no regrets over having been sick; perhaps there is a strength for Kingdom service that would never have been hers but for this illness. There is certainly a deep seated gratitude both to our Heavenly Father and to His many children who have done and said the lovely thing for this child of His at this time.

Yours for more faithful service,

M. M. LACKEY.

RE-ENFORCEMENT MONTH

Again we are given a special privilege to serve our Lord and Master by lending a helping hand in the Re-enforcement Campaign. If you made a pledge to the Campaign I am sure you have experienced great joy in keeping your vow. Will you tell your sister who failed to make a pledge what joy of service she is denying herself? Will you also bring her face to face with the fact that Christ Jesus gave Himself a ransom for all—

then all of us should be giving our best to Him to help bring in the Kingdom.

There is another sister of yours who has come into your church since the Campaign was put on and has not had the opportunity to make or pay a pledge. Will you tell her the great achievements of the Campaign and see that she has a part from now until the close of this great movement two years hence?

Let us help to reach the re-enforcement goal Loyalty Week, November 26, December 3—three fifths paid on pledges—all new members pledging.

Since last April we have had 21 new Y. W. A.'s organized, twice as many as were organized during the twelve months previous; 19 new G. A.'s, 17 new R. A.'s and 57 new Sunbeams. This is indeed encouraging to me.

I want to thank every one who has shown an interest in the missionary training of our young people.

You who read this little article stop and search your own heart for a moment. What are you doing to enlist the young people in your church or community? Have you been asked to lead a band of children and said "No". There are hundreds yet who are not enlisted. Let every one of us feel the responsibility.

FANNIE TRAYLOR.

Note in Miss Mallory's letter below the suggestion that we give "Royal Service" and "World Comrades" as Christmas presents. Attractive Christmas cards will be sent to those who wish to use the magazines as Christmas gifts. We want Mississippi women and young people to receive many of these gifts. Also read carefully the last paragraph of her letter. How we all rejoice that our beloved Miss Mallory is to have this interesting and helpful trip.

Dear Council Friend:

How I do hope that each of you is seeing as wonderful fall foliage as I am during the Missouri meetings! If you are then you know afresh that just as God is with us in the beginning of every worthwhile service so he is at its close. So glorious is the fall that one writer longed for the wings of a bird to fly to successive autumns. You have noticed of course how harmoniously the brilliant colors blend but that each leaf is as individual as though hand painted? Oh that you and I might learn anew this fall that God will go with us all the way in our work among the women and children and that He will crown all that is right with splendid success. Don't you gain courage, too, in the Re-enforcement Campaign by realizing that it was God who led us into it, that it is He who has given the victories so far and that He will "lead us on"? A dear Missouri hostess said to me recently that she certainly did not want to do her work so poorly that God would have to set her aside for a more zealous worker. Then she added: "But I don't want to do other people's work either!" Oh, that is it, my friend: "To each one her own work", and if we faithfully do it God will increasingly depend upon us. On this trip I have been reading "Wonders of Missions", by Caroline Atwater Mason. In that book

there is much said about Carey and Judson and others of God's "forty year men" and this book and the glorious fall have helped me to believe anew that continuous work is rewarded by God. You can get this excellent book for \$2.00 from the Baptist Foreign Mission Board, Richmond, Va. It will make a valuable Christmas present, enhanced as I see things if you first read it!

Do not forget to urge Royal Service and World Comrades as Christmas presents, suggesting the use if the special cards. The Royal Service card is being designed by Miss Emma Whitfield of Richmond, who so kindly made the drawing for the W. M. U. pin.

Rejoice with me that the W. M. U. Executive Committee on the 25th granted me leave of absence to go to China and Japan with Mrs. McLure. We may start in July so as to attend the meeting of the Baptist World Alliance in Stockholm, Sweden. You know that the trip is being given to Mrs. McLure by the Training School Alumnae Association. The trip is made possible for me because of the loving provision of my mother and father. It will not be necessary for me to go into the principal at all to do this, so you need have no fear of the "wolf at the door" of my old age! Of course during this winter I shall be studying about China and Japan with renewed interest. Any suggestions for making the trip all the more worthwhile will be gratefully received.

Your friend,
 KATHLEEN MALLORY.

Dear Miss Lackey:

The Woman's Missionary Society of the First Baptist Church of Hattiesburg were greatly blessed in their two-fold Week of Prayer.

Dr. W. F. Yarborough, who is ever attentive to every phase of the work of his flock, preached on Sunday, using the Watchword as his text.

Every meeting was a spiritual uplift and the Y. W. A. under the leadership of Mrs. Geo. McConnell rendered their program on Friday in a most acceptable manner.

The call for an early morning prayer service by the church brought a goodly number with almost as many men as women.

We are discussing the advisability of using every service of our next week of prayer in that way.

There is something peculiarly impressive in the early service, while mind and body are fresh and "the cares that infest the day" have not yet gotten their grip on heart and mind. Then too, let the brethren enjoy these services which they would be prevented from attending by the press of business at a later hour.

It is the desire of many of our members to be with you on the 20th.

We want to send a love-offering to some aged minister.

Yours in the work,
 MRS. A. POLK.

A lady whose name was not given made an offering of \$130,000 to Foreign Missions, given at the recent October meeting of the Board in Richmond, Va.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A notice from Mrs. Nix of Belmont tells of the organization of a Senior Union in that church. We are glad to welcome them into the State federation.

Miss Georgie Williams, Secretary of the Moorhead Senior B. Y. P. U., reports the organization of a Junior union in that church. The Senior union is 100% tithers and when a crowd of young people are willing to be honest with the Lord, you can count on them for good service, and these Moorhead young people are on the job.

Good reports come from the Greenville B. Y. P. U.s. They do not all report all of their good work, but the part they do report is splendid and shows that the "Queen City of the Delta" is not asleep.

The Hazlehurst Intermediate union reports through its Corresponding Secretary, Ruth Miller, two demonstration programs given in two different churches. They gave one of these programs in the Spring Hill church, and the other in the Gallman church. Each of these churches had just recently organized their Intermediate unions. The Hazlehurst Intermediates have just finished a Mission Study Book, "The King's Own."

We have had a number of requests recently for information regarding "How a B. Y. P. U. Can Be A-1", or in other words what are the things that a B. Y. P. U. has to do to be A-1. I suggest that all inquiring unions send for a copy of the Standard of Excellence, and put it up on the B. Y. P. U. room wall. They are free.

More Doing at Moorhead

Look out for the Moorhead Senior B. Y. P. U.! It is coming like a thunderbolt out of a clear sky and surging ahead to win the efficiency banner. By her side comes the Junior Union, an organization of only about one month, but yet a splendid developed union under their most efficient leader, Rev. C. S. Wroten. This union, at least we think so, is one of the most promising ones in the state, having started off with 100% attendance, 100% Bible readings, 100% tithers and speaking without their Quarterlies.

Now show me a union with brighter hopes for the future.

A MEMBER OF THE SENIORS.

(The spirit every Senior Union ought to manifest toward the Junior and Intermediate Union.)—Ed.

"I wonder how it was that Solomon became such a wise man."

"That's easy. Didn't he have 700 wives to keep him posted about every little thing?"

Sunday School and B. Y. P. U. Convention meets March 20-22 at Columbus. Meet me with a smile.

B. Y. P. U. is but another way of saying, "Better your present usefulness."

Another Senior B. Y. P. U. Organized, Near Sturgis

The young people of Unity Baptist Church met and organized some few weeks ago with the following officers: Prof. C. T. Brand, President; Mr. Oscar Weeks, Vice-President; Miss Myrtle Chandler, Secretary; Miss Laura Hickman, Corresponding Secretary; Mr. J. T. Shaw, Treasurer; Mr. Raymond Clark, Librarian; Mr. Eron Chandler, Chorister. The work is new to a majority of the members, also is in a rural district, but with the interest that is being shown and the guidance of the Holy Spirit, we hope to have a live union.

LAURA HICKMAN,
Cor. Sec.

Biloxi Seniors on the Boom

"We are coming fast, and you may expect great things of us", "Our officers are a bunch of live wires and are determined to make our union the best in the district", "We are going over the top in all departments of the B. Y. P. U. and warn all unions now to listen to our report at the next district convention", "We have added nine new members to our list in the last two weeks", "We are out to enroll all the young people of our church if possible", and other statements like these have come to us from the Biloxi Seniors and assures us that something is going on there. We commend their spirit and offer the suggestion that if there are others contemplating the winning of the district banner they had better get busy.

We are glad to welcome a new Intermediate Union into the circle, the church at Beach organizes.

The Kosciusko B. Y. P. U. is rejoicing over the surrender of one of their members for definite service. Miss Estelle McCool has volunteered to serve wherever He shall lead.

All off to Grenada to see Dr. Farr and his good people and to attend the Baptist State Convention.

BIBLE STUDY

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A young pastor discovered that every Sunday morning about the time he reached his peroration one of the most saintly old ladies always bowed her head on the seat in front of her as if in prayer. She was one of the best type of the Scotch Christians he knew. Her piety was beautiful and commanding. He was pleased that she was so thoughtful of him and his message.

One day he said to her, "Why do you always bow your head on the seat in front of you as I near the close of my sermon?"

"Well," she replied, with a twinkle in her eye, "that is a habit I have had from my youth up. I feel impelled to repeat the prayer taught me in childhood, 'Now I lay me down to sleep.'"

MARRIED

October 29 at the home of the bride's parents, J. W. Greer, Miss Hazel and Collins Greer were united in marriage, R. D. Stringer officiating.

Mt. Carmel Church, Neshoba County, Eld. J. S. Laird pastor, has just completed a nice new church building. This church recently licensed Bro. Hughston Johnson to preach.

Eld. B. E. Boydston, of Philadelphia, has our sympathy in the death of his month old baby son, which died November 1st.

"And your friend really married his typist. How do they get on?"

"Oh, same as ever. When he dictates to her, she takes him down."

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THE WESTERN RECORDER

The Western Recorder has long been the favored away-from-home paper of many honored Mississippi Baptists. It is proud that so many Mississippi Baptists have chosen it to occupy second place to the Baptist Record in their homes.

These are trying days for Christian truth. Everything is in the crucible. Mississippi Baptists are fortunate in having a fearless defender of the truth in Editor P. I. Lipsey and the Baptist Recorder. Appreciating the number of ministers and other leaders on the Recorder subscription list and hoping to bring other Mississippi Baptists into the Recorder family, I expect to attend the Convention in Grenada, November 14th and 15th.

Faithfully yours,

VICTOR I. MASTERS, EDITOR WESTERN RECORDER
205 W. CHESTNUT ST., LOUISVILLE, KY.

Education Department

D. M. Nelson, Educational Secretary

Below is the last of a series of three articles, entitled, "Education, Its Nature and Need", by Prof. T. P. Stafford, of the Kansas City Theological Seminary. There is so much truth in it that I am giving the readers of the educational column of the Baptist Record an opportunity to read it.

Baptist Education

Baptists have much money invested in schools. These schools were built with money given by men and women who believed in Baptist doctrine and views of life. They felt that these doctrines and views should be taught not only in the church and the home, but also in institutions of learning, that their inculcation and dissemination would be a glory to God and a blessing to the world.

Several questions arise as we now confront the subject of Baptist education.

1. Are Baptist doctrines and views correct? Or have we found them wanting? Are we ready to discard them?

We believe that they are true and right. It is, indeed, rare that any Baptist departs from them. We have not passed beyond them. Instead of finding them defective it is becoming the more evident that the world needs them and that we ourselves need them.

2. Has the world come to adopt them? Is there no more need for emphasis to be placed upon them?

Let us be thankful that many Baptist principles have spread beyond our own denomination. We need not care very much about the name by which they are labeled, just so they are received. But a small part of the world only has accepted them, and even in our own land, where we are strongest, there is, as we have seen, much paganism and also much half-baked Christianity. Why should we then cease our mission? Open doors and great opportunities call as eloquently now for our message as ever before in the history of the world.

3. Is it necessary that our young people be educated under Baptist auspices? Can we not trust them in other institutions? Is this not especially true when they attend institutions of higher learning?

The truth is, Baptists have not many institutions of higher learning. You can count our real universities on the fingers of one hand and have half of them left. We ought to consider our obligation. Somebody must educate our young men and women. If we love them as we should we will be glad to do it.

We ought to see also that if the Baptist position and spirit are right our sons and daughters should be in a Baptist atmosphere while they are being educated.

And we ought to appreciate the fact that, if our young people spend

from one to eight years in schools where Baptist principles are depreciated, it will have its effect upon them and weaken them. It is bound to be so, human nature being what it is.

Take a Catholic young man and send him to a Protestant college and a state university. Will it not weaken him? He cannot possibly read history, science, the principles of liberty and the progress of the world without losing his enthusiasm for, if not his faith in, the pope and the Catholic church. And while a Baptist in a state school has, as regards his faith, an immense advantage over a Catholic, the principle is the same.

And what general effect would it have upon our young people, and all Baptists as for that, if we did not have good colleges and other schools? They would naturally ask, Have Baptists not brains enough to have schools of their own? Are Baptists not liberal enough to build them?

The value of Baptist colleges and other schools to us is proved by the fact that almost all our ministers and missionaries, as well as a great majority of our leading laymen, were educated in them. Not many comparatively come from state schools.

It is established then, beyond a reasonable doubt to the contrary, that we Baptists need and must have schools, lots of schools, many more and better schools, than we now have; all kinds of schools, academies, junior colleges, senior colleges, training schools, seminaries, universities.

"What difference does it make whether one learns mathematics from a Baptist professor or some one else?" But the learning of any one subject is a small part of school life. It is education, not the matter of getting some special knowledge on a given subject, that we are considering. Besides, there are other subjects concerning which such a question would lose its force. Consider any subject that has to do with the meaning of life. It makes all the difference in the world whether a Baptist, a real Baptist, or an infidel teaches it. The question of the origin of life, for example.

What now must we have in order to impart Baptist education? What is Baptist education?

It is, first of all, Christian education. All that we have said in article No. 2 applies here with as much force as it does there.

In addition to all that, Baptist principles must be emphasized. Our schools should fall in line with the churches and become advocates of Baptist doctrines and views. A mild, good-natured assent to them is not enough. They are to be earnestly held and defended. A Baptist school is as appropriate a place for Baptist propaganda as is a Baptist church.

I do not say that Baptist principles should be harped on until they become offensive. That should not be done anywhere. But I say that they are important and ought to be set forth in a Baptist school. If there is a Baptist message for the world that message should be sounded out in the school.

In order to get this result in our Baptist schools the teachers, one and all, should be Baptists; and not only Baptists in name, but Baptists in conviction and devotion.

I was once in a Baptist school, looking around on the quiet, and I discovered that some of the Baptist professors were not Baptists and that some of the Baptist professors did not attend prayer meeting. That is a sad situation, and also a false one. I wonder how long we will permit such an abnormal and absurd condition to continue?

I heard a Baptist preacher once make a striking confession, but one that some others, no doubt, could make. He said he was raised in a Baptist home, where not very much was said about the distinctive views of Baptists. He said that at Sunday School and church likewise almost nothing was said or taught as to them. He believed them, but the feeling prevailed that it was not best to say much about them. Then he went to a Baptist college and as to questions of denominational differences silence was the word. He did not recall that any professor ever made an argument for a Baptist position. Then he went to the seminary, a Baptist seminary, and even there he found the situation about the same. Then he took a pastorate, and there, by a surprising and bitter experience, he learned the injustice that had been done him. He had, indeed, been sinned against.

Let us educate our young men and women; let us teach them our doctrines; let us advocate our principles in our churches and in our schools. Let us cease our guilty silence. Let us not be intimidated by agitators of false doctrines from being agitators ourselves of the truth.

KANSAS CITY THEOLOGICAL SEMINARY.

A stranger in town said, "Mister, can you tell me where the churches of the town are located?" The wag replied: "The synagogue is next to the bank; the Episcopalian is over by the theater; the Presbyterian is within two doors of the cold storage; the Baptist is down by the river; the Methodist is next door to the gas plant."

Fair Customer: "Is this color fast and really genuine?"

Gallant Shop Assistant: "As genuine as the roses on your cheeks, madam."

Fair Customer: "H'm! Er—show me something else."

Chauncey Reginald Archibald Asherton (to prospective father-in-law): "Youah daughtah has pwomised to mawry me and eh—ah—I'd like to know if there is any insanity in youah family?"

Crusty Old Papa (looking him over): "Humph! There must be."

Tampa, Fla.

I am writing you from the land of flowers, sunshine and alligators. I might add oranges, grape fruit and climate. All of these are here. Flowers that are large and beautiful are seen at nearly every home. The sun shines for the just and the unjust. It costs nothing and nobody seems to enjoy it. It is about as warm here now as it is in May in Mississippi. The alligators are here. I have seen an alligator farm. I have always liked to farm. To me it is the most attractive occupation in the world, but I don't want an alligator farm. I know I would not like the care of these slimy, crawling things. They are hideous in appearance, and they are as cruel and as mean as they look. I saw some that were hatched only a few days before I visited the place. They looked like great big lizzards. They ranged from a few weeks old to three hundred years old. There were hundreds of the right young ones and only one that was said to be three hundred years of age. He was the largest of his kind I ever saw. His ugliness is indescribable. Three hundred years. Think of it. What changes have come over this world since he was like the little, striped young ones, in another enclosure. He is just the age that Methusaleh was when he was left an orphan. Enoch, his father, was translated when his young son, Methusaleh, was only three hundred years old. The son lived to be 969 years old. I feel that I would like to know how much longer this old alligator will live, but I guess he will be here when I am gone.

Climate is a great asset with the people. It costs them nothing and it brings millions of dollars to Florida every winter. Tourists are coming now by the thousands and by Christmas, I am told, they will be coming by ship and train loads. Light clothing is used all the winter. The thermometer rarely ever falls below 40 above. When they go in bathing they wear almost nothing but climate. A very light something that begins low on the breast and goes down to a point just below where the lower limbs connect with the body, is all they have on except climate. The ladies are clad just like the men. Rather, they have on nearly nothing, just like the men. The girls and women are experts in the water. They dive into the depths from heights that seem incredible. Apparently no inconvenience is experienced. They come out of the water, go right back to the springboard, and throw themselves, head foremost, right down into the whirling depths beneath them.

I now want to tell you of some better things than what I have said about alligators. I find that the Baptist churches here are strong and quite numerous. I believe there are about ten in Tampa and the surrounding suburbs. They appear to be progressing along most lines of work.

I want to say, however, that the most interesting work I have seen is that of Brother J. G. Chastain. He is pastor of a church that is com-

posed mostly of Spanish speaking people. In connection with his preaching and usual church work, he has a school of about one hundred and fifty pupils whose ages range from twelve years down to five. I visited this school. Spoke to the older ones. The younger ones were there, but they did not understand me. After I had talked some fifteen or twenty minutes, Brother Chastain interpreted to the smaller children the talk I made to the older ones. Perhaps they understood him. I didn't.

This work of our Board as it is being conducted by Brother Chastain appeals to me as does no other educational work I have ever seen done. The poor are being taught, not only about things material and intellectual, but about Christ and salvation through faith in His blood. Since seeing Brother Chastain at his work with these people, I have wondered if there is another man among all our good brethren who could take his place. He was in Mexico twenty-five years, in Cuba three years, and has been here two years. He tells me that in all these places the nature of his endeavors has been about the same. The teachers seemed to me to be very efficient. There was the most perfect discipline imaginable. These children of foreign parentage seemed to be healthy and some of them were bright and promising. Here is a work the influence of which will live on through all time and with those who never could otherwise have the blessed opportunity that is being brought to them by the representative of our Mission Board. I bespeak for this mission the prayers and support of all our people.

Sincerely yours, in His name,
L. E. HALL.

Boyed-Lane

Married at Central Baptist Church, in McComb, November 2nd, at 5 p. m., 1922, Mr. Bennett Boyed to Miss Julia Lane. The ceremony was performed by Rev. J. H. Lane, father of the bride, assisted by Rev. J. W. Mayfield of First Church and Rev. R. H. Purser of Magnolia.

Miss Julia is the second daughter, and a graduate of the M. S. C. W. at Columbus. Mr. Boyed is a grandson of Rev. J. A. Scarborough, of blessed memory.

Mother: "Sometimes there are rude boys in Sunday School who giggle and smile at little girls, and sometimes little girls smile back at them, but I hope my little girl does not behave like that."

Small Daughter: "No, indeed, mamma; I always put out my tongue at 'em."

"I drove a hundred miles—speeded the whole distance—wet all the way—but didn't skid a bit."

"What were you driving?"
"A yacht."

"Do you sell dry goods here?"

"No, sir; this is a grocery."

"Sorry! I wanted to get some dried apples."

WOMEN'S RESPONSIBILITY FOR PRAYER LIFE IN THE HOME

By Alice Abbott Shaw

Prayer life in the home is woman's special province, for no one else can take her place in that most important phase of home training.

There was a time long ago when the man, literally the head of the house, considered himself entirely responsible for the opinions as well as the conduct of his household. But even at that time so few seemed to take seriously the duty and responsibility of religious training that it is notably recorded that Abraham commanded his household after him, thereby giving the keynotes of religious training—precept and example.

Joshua said, "As for me and my house, we will serve the Lord." He not only would serve God himself, but he was prepared to answer for it that his household would be so trained, counselled and commanded that they would naturally serve God likewise.

The people of God in the ancient times took God and His service seriously. So also did they take seriously and earnestly the training of their children. The people nowadays take much of their worship and service adulterated with personal desire and love of ease. The majority let the great duty of child training slip from their consciousness like dew from a bat's wing.

I know from experience and observation how hard it is to fight the demon tempter of personal ambition or desire or that other treacherous evil spirit called love of ease. It is so much easier and pleasanter to do the thing one wants to do; to follow the lead of some special ambition or desire or to yield to the longing for rest and comfort. It is so much easier to lounge and relax after the day's work is done and read interesting light fiction than to lay aside all the pleasant bits of relaxation and innocent, restful pleasure to call the little ones and read the Bible or pray when you are, humanly speaking, not in the mood for that sacred task at all.

Especially is it easy to follow the line of least resistance when the children are deeply interested in their own games or books and prefer them to the worship or moral suasion. For, however we may hear that children love the Bible training above all things, the average child is not always particularly anxious for it (if such be the established custom in his home), any more than he is always eager to wash his hands or teeth or to eat proper food. Sometimes he is too sleepy or tired to be interested or to be amiably polite in listening.

I believe in making liberal allowances for the small wayward son of Adam, the healthy, tired little human being. But with tact, love and firmness, the interest can usually be stimulated and held through all the simple service of Scripture and prayer.

The main idea is to firmly establish the habit of worship and prayer, even as we so insist that our children

cultivate habits of cleanliness, neatness and refinement. It is a responsibility that we can not ignore, for of all the training we can give our children—spiritual, mental, moral and physical—the spiritual should and must take the lead.

You will sometimes find it hard to keep the custom fixed and unchanged, for there are so many things outside our homes to claim our children and ourselves. Most of the children's religious teaching is delegated to the Sunday School and church, despite the fact that those noble institutions can only have them a short time each week. Most of their education is left to the public school that keeps them most of the day, five days a week, doing a noble and wonderful work, but in too many cases ignoring the spiritual or moral code of ethics.

There are lyciums, picture shows, gymnasiums, and organizations of all kinds, some doing much good in their co-operative way. But, bringing them all down to the iron test, they take the parents and children away from home and each other too much and do they take the place of the old-time home training and the fireside altar?

We are half of us pleasure mad and self-seeking, while the other half are self-effacing, but bound hand and foot to the organization and efficiency idea, when what we need are homes and parents—home training and home discipline.

If there were more home discipline, Sunday School teachers and public school teachers would not have such a hard time. Fifty per cent of the moral delinquents, outcasts and law-breakers would not be minors and the poor old drunken, pleasure-mad world would not rock and stagger and boast of wickedness while God's people stand aghast. Our sons and daughters would not defy or repudiate us before they reached their teens or disgrace us with brazen assurance.

Shall we emphasize woman's responsibility in keeping alive the divine spark in the home by prayer and Bible reading? I am sure it is no more the woman's duty than the man's; no more the mother's responsibility than the father's, but we know the father usually shirks this duty, leaving it undone if the mother shirks it too. The mother is usually more faithful to her religious and home duties and will stand by longer. Besides, the mother is the natural teacher of childhood, so placed by God Himself that she means much more in molding the plastic life of the little ones. She means so much more to them in everything that, say what she will, the responsibility is greater upon her and she must lay aside every other project, desire or ambition;

submerge every other phase of her life to that greatest, most sacred role of mother—God's substitute in the home, to teach and lead by precept and example the precious little charges God-tends to her for such a pitifully short time.

Mothers, God requires our children at our hands. What are we going to do with them? They were lent us for a little while, a span of some fifteen years—to mold their tender minds, like wax now, but set in stone in a few years. Only too soon they will be out of our reach. Now is the only time we have to mold them for God, to train them for His service on earth and for life eternal. What are we going to do about it?

Turn from the bedlam course of fads and isms;

Follow the righteous path our fathers trod;

Turn with an honest heart and steady purpose

Back to the fireside altar—back to God.

The Old Ladies' Home at Jackson, Mississippi, was opened in 1908. Since the completion of the East Annex last spring, it has a capacity of about a hundred. Supported by the women of the state, aided by voluntary contributions from others, these old ladies who have no resources are cared for without money and without price.

Many Baptists have been sheltered here in their declining years, and today a number have this for their home. Five are over eighty: Mrs. Julia Ann White, 83, Jan. 1, 1922, Lafayette county; Miss Minerva Farmer, 80, Dec. 14, 1921, Noxubee county; Mrs. Sarah Elizabeth Sledge, 89, March 12, 1922, Attala county; Mrs. Annie Lee, 81, Dec. 26, 1921, Yalobusha county; Mrs. Annie Elizabeth Gunn, 93, June 29, 1922, Smith county. Mrs. Gunn is the widow of a Baptist minister; Mr. George Washington Gunn, who for thirty-three years preached in Smith and neighboring counties. He died many years ago at the age of seventy.

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East Mississippi Department

By R. L. Breland

Neshoba County Board Meeting

The Board of the Neshoba County Association met with Hope church October 28th and 29th. A large majority of the members of the Executive Board was present. Some important business was transacted among which was the authority given the Advisory Board consisting of the Moderator, Clerk, W. Rufus Beckett and J. B. Ketchens to have suitable person visit the various Indian settlements where no preaching is being done and report as to the advisability of beginning mission work. The next meeting will be held at Linwood church beginning 1:30 p. m. Saturday before the fifth Sunday in December and continue through Sunday.

The program rendered was interesting and profitable. Elder J. A. Gardner preached Saturday night. On Sunday devotional services were conducted by Elder G. M. Rucker, Hon. Brown Williams, member of the legislature made a fine address on the Importance of Sunday School lesson. At eleven o'clock Elder F. M. Breland preached a splendid sermon on the work of the Kingdom.

At the noon hour a splendid dinner was served by the church and community of which the members of the Board and others partook freely.

Sunday afternoon Mrs. J. S. Ellis discussed Woman's Place in the Re-inforcement campaign. Prof. C. L. Crawley told how to put on the campaign and incidentally touched on the Bible plan of financing the work of God. This touched a few tender spots and caused some to wince disapproval. But he stayed with the Word.

It was voted a fine meeting and the thanks of the Board were voted the good people of Hope for their kind hospitality.

R. L. Breland preached three sermons at Cold Water Consolidated School last week. No church near by but one is needed there.

Eld. H. T. McLaurin is to take part in the Re-enforcement campaign which will be put on in Neshoba County during this month. We want to reach every church in the association.

Our consolidated schools are fast becoming the community centers of the State. Baptists must not be slow to realize this and rearrange our churches where necessary to vitilize this influence.

An old gentleman who had seven daughters asked his wife one night if they were all in. She said, "They are all in but one. There are six wads of chewing gum on the back of the dresser."

SOUTHERN SEMINARY

By Chas. F. Leek

1—Two convocations of great significance were held at the Southern Baptist Theological Seminary within the last month, one the regular Missionary Day convocation at which Rev. Leonard W. Doolan of Hopkinsville, Ky., made the address and the other a special assembly for the purpose of hearing the noted Dr. J. H. Rushbrooke of London, special Commissioner to Europe for the Southern and Northern Baptist Conventions and British and Continental Baptist Unions.

2—Professor R. Inman Johnson, instructor in music and elocution, put in a belated appearance last week following a summer in Italy, where he pursued studies in music and where he met his bride, formerly Miss Louise Bave, accomplished coloratura soprano and daughter of a prominent New York business man. Professor Johnson is the son of Rev. J. R. Johnson, formerly of Richmond, Va., now at Maryville, Tenn.

3—The second quarter begins Monday, November 13, at which time an influx of matriculates is anticipated.

4—In addition to holding many important city and country pastorates in Kentucky and Indiana, students here are divided into four groups for service of a different nature. It is estimated that over sixty per cent of the embryo clergymen are taking part in some specific field of service offered in cosmopolitan Louisville.

5—The fields and the students leading the groups are: Street preaching and shop preaching, leader, B. E. Morris of North Carolina; educational, leader, Titus W. Beasley of Virginia; sociological, leader, R. F. Jasper of Kentucky; and mission fields, N. C. Teague of North Carolina. R. N. Owens of Georgia is president of the Student Body.

6—Of the 379 students now enrolled at the Southern Baptist Theological Seminary but twenty-three came from the grades and thirty-nine from preparatory and high schools, while 317 are from institutions of higher learning.

7—Wake Forest leads the 172 schools represented on the roster with forty-three. Following in order are Howard 27, University of Richmond 24, Mercer and Mississippi 22 each, Furman and Georgetown 16 each, Baylor 14, Bethel 12, and the rest six or less.

8—Kentucky with 59 leads the thirty-two states, the District of Columbia and the ten foreign countries in furnishing students. North Carolina is second with 43, Georgia third with 30, Virginia 27, South Carolina and Alabama 24 each, Tennessee 23, Mississippi 22, and the others thirteen and under.

9—Sixty-two of the present enrollment at the Southern Baptist Theological Seminary at Louisville, Ky., came from seventeen states outside of the Southern Baptist Convention and thirteen came from foreign countries. Of these states, nearby Indiana leads with 13, while Ohio has 11, New York 9, West Virginia 8 and Illinois 7. South Africa leads foreign countries with four.

MALARIAL PARASITES IN MAN

When a mosquito injects malarial parasites into a man's blood what becomes of them?

The parasites which she injects enter the red blood cells. They are then extremely small. They grow by feeding on the blood cells and get bigger and bigger. Then their edges become scalloped. Then they divide into a number of wedge-shaped pieces, meeting in the middle something like the slices of a pie. Then the blood cells break up and set the young parasites free, and each one of them starts off as a new parasite on its own account and tries to enter another red blood cell and repeat the process of its mother parasite.

Into how many parts does a parasite divide?

Into from 8 to as many as 24 or 32, according to the kind, so they may increase very rapidly.

Are there different kinds of parasites?

Yes; there are at least three kinds, each of which produces a different form of malarial fever.

How long does it take from the time the parasites enter a red blood cell until they divide into daughter parasites?

It depends on the kind of a parasite. One kind, the tertian, takes about 48 hours, or two days. Another, the quartan, 72 hours, or three days. A third, the estivo-autumnal, from about 24 to 48 hours. This last form is much less regular in its time than the other two; indeed two different forms may be included under this name. It produces the worst kind of malarial fever.

What causes the chill and fever of a man with malaria?

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When the infected red blood cells break up they liberate not only the bunch of daughter parasites, but a small amount of poison which the parasites have formed, and, when a large number of them do this at the same time, this causes the chill and fever of the sick man, which occur just after the cells break down. It has been estimated that at least 150,000,000 of parasites must divide at the same time to liberate enough poison to produce a chill—generally many times more than this.

Do all parasites in the red blood cells divide into others, as you have described?

No. Besides the sexless forms which divide and produce chills there are two other forms of the malarial parasites in the blood cells. These are the male and female forms of the parasites. These do not seem to affect the health of the man in whose blood they exist, but it is by means of these that the mosquito becomes infected when she sucks them up.

How does the mosquito become infected with malarial parasites?

By biting a man who has these male and female parasites in his blood. If she sucks up both kinds—male and female—she may become infected.

Is the mosquito dangerous to man until this change is completed?

No. Until the parasites reach her saliva the mosquito can not inject them into the person she bites. She is not dangerous, even if she has bitten a man with malarial fever, until the time necessary for this to happen has passed.

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Nujol

A LUBRICANT—NOT A LAXATIVE

Some Meetings

THE MARTIN MEETING

By Ben Cox

Five months ago I had a very happy time with the newly organized Baptist Church at Martin, Tenn. As I could only give them eight days at that time they insisted that I return before their lease on the old tobacco barn expired. In fulfillment of that pledge, I spent twelve days there recently. I was told by some of the congregation that I preached to the largest revival meeting crowds ever assembled in the history of Martin.

Central Church is but an infant, being born May the 10th, 1922. But it is one of the liveliest and most progressive infants I have ever seen. Since their organization they have received into the church 171 members, many of whom had been out of church duty for a long time, and a large number being conversions. The presence of Mrs. Ethlyn Potts Ware with her Italian harp added much to the pleasure and profit of the occasion.

An earnest effort has been made to purchase the old tobacco barn property, but the price prevents and they are now starting a new church building near the public school and right off the main business street. Because of its favorable location, there is talk of a daily noon prayer meeting lasting 30 minutes.

While at Martin it was my pleasure to speak at the Methodist school, twice at the public school which is under the efficient direction of Prof. W. J. Smith, and three times at Hall-Moody Normal School, the first time I have ever had the pleasure of speaking at Hall-Moody. I feel very much encouraged at the progress being made by the popular president, J. D. Warren.

Prentiss County Convention

The Prentiss County Baptist Association organized a convention of its Sunday Schools and Young People's Unions here today. Chancellor A. J. McIntyre of Booneville spoke at the 11 o'clock hour, followed by a demonstration of Primary Work by Booneville Sunday School, after which lunch was served at the church by Baldwin ladies. The first pastor of Baldwin church, Rev. L. R. Burgess, of Jonesboro, Ark., was present, and conducted the devotional exercises of the afternoon. Interesting talks were made by the following: Rev. G. M. Savage, Geo. S. Jarman, and E. S. Summers, while the laity engaged in the speaking with the following taking part: W. E. Walker, John Pankey, C. Van Grisham, and Miss Maggie McGee, after which Mrs. Josephine Jones superintended a B. Y. P. U. demonstration by the Baldwin Union.

An interesting feature of the program was the fact that the first person named by the program committee came up with his or her part or secured some one to do the work for the convention, and the schedule was accurately carried out and closed promptly at four o'clock.

C. C. WEAVER, Chairman.

H. R. SPIGHT, Clerk.

Moorhead Baptist Revival

The Moorhead Baptist Church has just experienced the greatest revival in the history of the church, or town. The preaching was done by Rev. W. M. Bostick, pastor of the Bellevue Baptist Church of Memphis, Tenn. We immediately organized our forces and began to have prayer services all over the town. The entire town has felt the effect of the revival.

There were 61 additions to the Baptist Church; 40 of these were for baptism, and the others by letter. Besides these, there were 9 confessions for the Methodist Church.

Brother Bostick preached the old time gospel, which is always the power of God unto salvation. He greatly endeared himself to the people of Moorhead, and we all wish for him the very best success in his great work.

C. S. WROTEN.

Yalobusha

The fifth Sunday meeting of the Yalobusha County Association met with New Liberty church, six miles southeast of Water Valley. Brother G. E. Denley, chairman of the program committee, presided. Song service conducted by Brother W. B. Hunter, Brother J. R. Sumner conducting devotional. Brother H. L. Johnson gave a very helpful talk on Prayer in our church and denominational life. Miss Essie Denley read a fine paper on our Re-enforcement Campaign, after which some short talks were made on the subject.

Brother Sumner, the pastor host, announced that there was dinner for every one, and after prayer we adjourned for dinner, and everyone feasted the outer man as we had feasted the inner man in the forenoon.

Brother Allison was to preach, but as he was not on hand the chairman pressed young Brother D. M. Metts into service, and about the time he was through his sermon, in came Brother Allison, and the chairman had him to preach.

After this sermon it was moved that we go home and send to Dr. Gunter what was due on our pledges, if possible, and if not, just as much as we can, and if any were able to send in more than their pledge. Several voted for this motion.

Brother Allison, our county organizer, informed this writer that he intended to work or have worked the county in the interest of the Re-enforcement Campaign.

The writer spoke on the benefits of our fifth Sunday meetings. Then Brother Hugh Thornton spoke on loyalty to Christ, bringing to a close a very helpful and enjoyable meeting.

T. T. GOOCH.

Logtown, Miss.

One of the greatest revivals in the history of the county just closed at Logtown.

Dr. W. R. Cooper of Columbia, Miss., did the preaching. That is to say it was well done.

He won a place in the hearts of the people, not only for himself and his helpers, but best of all he found

a larger place in each heart for kingdom building.

We also had the very efficient services of Rev. J. M. Kirby, of the Baptist Bible Institute, to lead the people in singing and soul winning.

The result of the meeting was great rejoicing in the hearts of Christians to see sinners saved by grace—35 additions to the church, 24 by baptism.

In addition to all the other good things that came, they gave the pastor and wife a real good "spanking", no "pounding". Praise the Lord for His goodness.

W. A. MURRAY.

BAPTIZED AT AGE OF 104

Greensboro, N. C., Oct. 28.—Mrs. Susan Pruett of Caesar, Cleveland county, N. C., holds the most unique place in the baptismal records of the Baptist Church, the world over.

She was baptized at the age of 104, lacking just a few days of being 105 years of age. She was taken from a sick bed and immersed, all the way under, the water closing over her head. She insisted that the immersion be complete, even should she die under the strain.

People came from 100 miles around to see a sight that they can relate in years to come to their grandchildren. More than 1,000 persons assembled to witness the symbol of the old woman's faith.

Today, a few weeks after the baptism, she is apparently no worse from it.

In all those years she had not joined the church. She was known as an excellent woman, one who visited the sick, who fed the poor, who was on hand in any of the emergencies that come to the mountain folk among whom she lived.

About 14 months ago she fell and fractured her hip. Ill, helpless, bedridden, she became converted and expressed her firm determination to be baptized and unite with the Baptist Church.

She met strong opposition as to the baptizing. She thrust it aside. Her physician advised against it. Many of her friends told her that she was too old and shortness of breath would be fatal. She insisted that she be baptized. Let death come if it would, she said, she was determined to be baptized.

Rev. J. F. Weathers, pastor of the Pisgah Baptist Church at Caesar, built a large, watertight vat, mounted it on a truck, filled it with water and took it to the front door of her house. Water was heated and poured into the vat to temper it.

Six men brought Mrs. Pruett in a sheet from her sick bed and carefully lowered her in the water. The minister then took charge and after reciting the service lowered her head under the water.

As he raised her up the throng watching silently burst into a hymn. So much were the emotions stirred that many of them wept.

Smiling, Mrs. Pruett was carried into the house and again placed in her bed.

One of her granddaughters was baptized the same day at Zion Baptist Church, in the same county.—Commercial Appeal.

IN MEMORIAM

WILLIAM H. SEARS—AN APPRECIATION

(By Pearl Caldwell, Pingtu, Shantung, China)

Dr. Wm. H. Sears entered into Life Indeed at Tsingtao, China, August 5, 1922, where he and Mrs. Sears had been for three months resting with their son, with the hope of regaining Dr. Sears' fast failing health.

In the home going of Pastor Sears our North China Mission has suffered a great loss. One of the greatest missionaries of our Board has fallen. Some one, not a member of our Mission, some time ago said, "Mr. Sears is the greatest missionary in China." Those of us of the Pingtu station where he labored faithfully for so many years will miss him most; on our shoulders the burdens that he laid down will be the heaviest. We every one depended on him so much; his large experience, his keen insight, his unfailing judgment, his nature so full of sunshine, and his real joy in helping others, caused us to look on him almost as a father.

Pastor Sears and his young wife came to Pingtu in 1891. Other missionaries have come and gone, but he has stayed with Pingtu; he and the work have grown and grown up together. There is hardly a nook or corner of the county with which he was not familiar, hardly a village that he was not familiar with the name and the location. The people all over the county, both Christian and non-Christian, know and love Pastor Sears, or "Shie Mu-si" as is his name in Chinese. On hearing of his death, away out in the villages, business men, inn keepers, farmers, turned to one another saying, "Our friend Pastor Sears has gone!" "Had you heard that our Pastor Sears is no more?" Their faces that had broken into smiles so many times through the years in answer to Pastor Sears' genial smile and pleasant word were all serious now, and a deep sense of loneliness came over them. Truly it can be said, "How he loved them!" How he fought against the disease that overtook him, that he might live and work with and for the Chinese, his loved Chinese!

When Pastor Sears came to Pingtu 31 years ago there was one small church with some thirteen members; there are now 29 churches with more than 6,000 members. He lived to see the tenth pastor ordained. We have in the county now nearly 60 unordained preachers, 19 Bible women, and about 150 teachers and other Christian workers. Besides these, quite a number of Christian workers from Pingtu are doing good service in other counties. Truly he builded well.

One sometimes wonders why the unusual growth in this station. None realized more than Pastor Sears that the work is God's, and that all we have is from Him. His remaining continuously in one station, his un-

MEMORIAM

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usual ability as an organizer, his cheerful disposition, his love for the Chinese and his trust in them, with his own childlike trust in God, were all factors in his great success as a missionary. Though only 57 years of age, our loving Father said, "It is enough; well done, thou good and faithful servant! Enter thou into the joys of Life."

Our hearts go out in tender sympathy to his faithful wife, to his son and daughter and three grandchildren, who are left to mourn his loss, also to his aged father, brothers and sisters in the homeland. His going leaves a great vacancy in our station. Truly we need the help in prayer of our friends in America. In a memorial service lately, the words of Pastor Li, who was Mr. Sears' strong helper, echo our feelings: "Pray for us, pray for us; have mercy on us, have mercy on us; come and help us!"

May our Father lay it on the hearts of many of our young people at home to come to this needy land, so full of opportunities and so full of responsibilities. Our need is indeed very great. We bespeak your earnest prayers.

Mrs. Mary L. Fenn

On September 16th, at 1:15 o'clock, God called to her reward the spirit of Mrs. Mary L. Fenn, wife of Brother Daniel W. Fenn, and daughter of Robt. B. Dickey. Sister Fenn was born January 12, 1838, and married Brother Fenn August 9, 1855. To this happy union were born five sons and five daughters.

She united with the Baptist Church in youth and lived a consistent member till her death.

For a long time she languished on the bed of affliction, knowing that soon she would meet her Savior. She made all necessary preparations to go, even asked the writer to hold her funeral.

Sister Fenn was a noble character—lived for her God, country and children. She was loved by all who knew her—quiet, unassuming, affectionate and true. She was a devoted wife, good neighbor, and a loving mother. Her noble sons and accomplished daughters are the products of her loving maternal influence.

Weep not, dear children, for you shall be rewarded for your devotion to your good mother. You shall see her again in the Land of Perfection, where there will be no more good-bye.

May His grace be sufficient for all of you.

A friend to all the family,
JAS. A. CHAPMAN.

Mrs. Frances Bankhead

On the night of October 13, 1922, the death angel visited our community and claimed as its victim Mrs. Frances Bankhead. She was born December 16, 1886. She was a member of Pilgrim's Rest Baptist Church and was a devoted Christian. True to her Lord, church and family, she was loved by everybody who knew her. She leaves a husband and eight children and a host of friends to mourn her loss, but remember

that our loss is her gain. May the Father of us all bless and keep and comfort the family.

R. W. BRYANT.

Rachel Moore

In memory of Sister Rachel Moore, who was the last surviving daughter of Elder Zachariah Reeves. She was born November 1st, 1836, and was married to Allen Moore April 5th, 1853, he having died in 1873, leaving her with a family of small children. She was the mother of nine children, five of whom grew up to manhood and womanhood, four sons and one daughter, who are left to mourn her loss, also 16 grandchildren, 22 great-grandchildren and 1 great-great-grandchild. Sister Moore joined Eastfork Baptist Church about the year 1875 and remained a member there until 1909, when she moved her letter to Thompson Baptist Church. Sister Moore lived a consecrated Christian life, trusting in her Savior who called her home on August 10th, 1922. Funeral services were conducted by Rev. E. Gardner in the presence of a large congregation. May the blessings of God rest upon her children.

MRS. LUCY GATTLIN,
N. E. EDWARDS,
AND WIFE,

Committee.

Mrs. Emma Carter Bee

Mrs. Emma Carter Bee was born five miles west of Magnolia, Pike county, Miss., December 23, 1837. On July 17 she was married to Eugene M. Bee of Savannah, Ga. Nine children blessed this union, four daughters and five sons. All are living except two sons.

At the age of 20 she united with the Baptist Church at Magnolia, and was baptized at Ballard's Creek, five miles east of Magnolia. In May, 1875, she moved from Magnolia to Brookhaven and has been a devoted member of the First Baptist Church for 47 years.

HONORED OCTOGENARIAN

A. A. McPherson, of the Vaiden, Mississippi, Baptist Church, was born May 8, 1836, being now 86 years old. He joined the Baptist Church at Carrollton, Miss., when about 16 years old. Moved from there to Coila, Miss., where in 1866 was made Superintendent of the Sunday School. Has served in this capacity in some church ever since. Has been Superintendent of the Sunday School in Vaiden 40 years or more. At one time when the Sunday School became very weak he managed to hold it together under very discouraging circumstances. Now his faith has been vindicated, as the Sunday School has grown till it's a very good one for the size of the town. In the nearly 60 years of service as Superintendent he has averaged an attendance of 50 Sundays per year. At different times he has served as Superintendent of two Sunday Schools at the same time, serving one in the country in the afternoons. He is in splendid health, being full of energy and very active. Is still able to do as good day's work as

many younger men. While still active in his home church, on account of his impaired hearing he has given up outside church work; however, retaining his keen interest in same.

FAMOUS LAST WORDS

"I wonder if it's loaded? I'll look down the barrel and see."

"Look at this wire hanging down into the street! I'll throw it to one side."

"I wonder how much electricity these wires carry? I'll touch this one and see."

"I wonder whether this rope will hold my weight?"

"Which one of these is the third rail, anyway?"

"Listen! That's the interurban whistle. Step on the accelerator and we'll beat it across."

"That firecracker must have gone out. I'll light it again."

"It's no fun swimming here. I'm going out beyond the life lines."

"Watch me skate past the 'Danger' sign. I'll bet I can touch it!"

—Ex.

"Grandpa, can you help me with this problem?"

"I could, dear, but I don't think it would be right."

"I don't suppose it would, but take a shot at it, anyway."

"Why are you crying—so, little man?"

"My sister's cat died today."

"How sweet! And did you love your sister's cat so dearly?"

"Naw. But paw gimme a lickin' for throwin' it in the well."

One bright sunny afternoon Mr. Wood met Mr. Stone and after greeting him, said: "How is Mrs. Stone and all the little pebbles?"

Mr. Stone answered: "Fine, and how is Mrs. Wood and all the little splinters?"

Just then a pretty girl came along. Wood turned to Stone and Stone turned to Wood and they both turned to rubber.

A Live Wire!

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JACKSON, MISSISSIPPI

The Relief and Annuity Board of The Southern Baptist Convention

THE ANNUITY DEPARTMENT

1. This fund is providing an annual income of \$500.00 for members who become totally and permanently disabled.

2. An Annual income of \$500.00 for members who reach sixty-eight years, and who have had thirty years of service in the ministry.

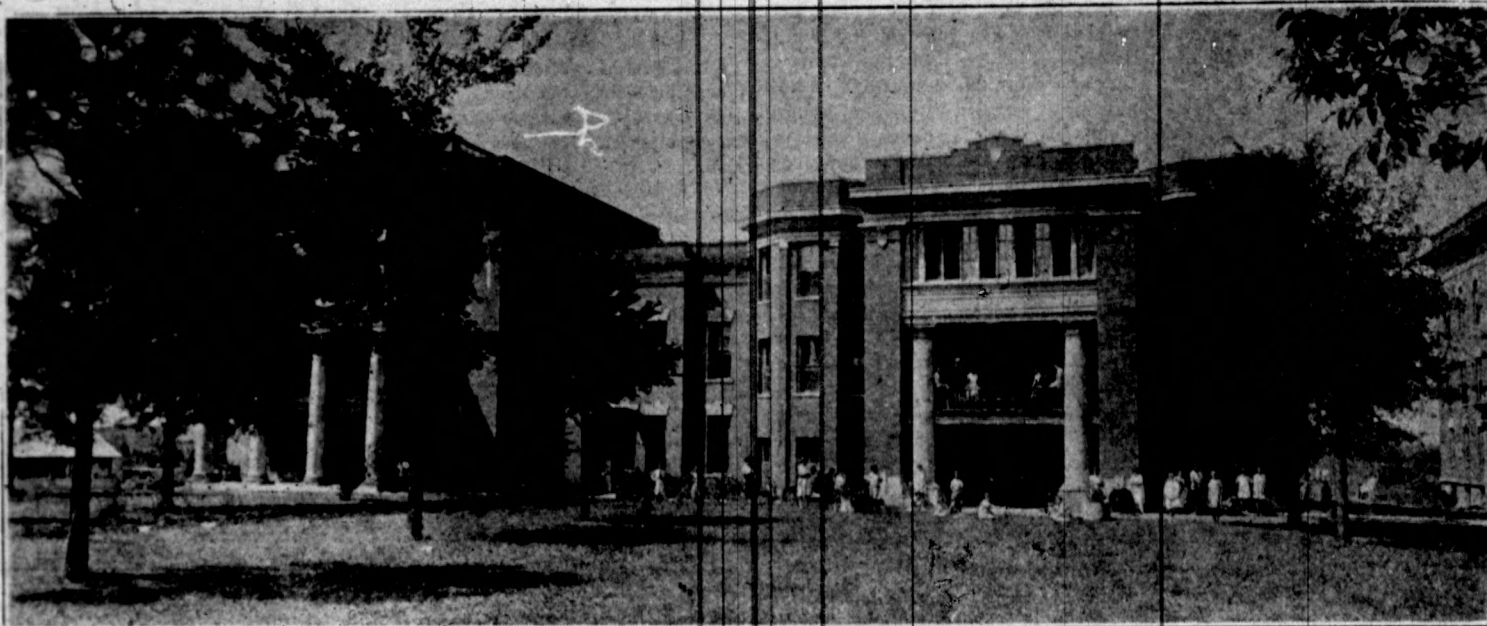
The fund is now paying \$400.00.

For Information and Literature, Address

Wm. LUNSFORD

1608-9 Kirby Bldg.

DALLAS, TEXAS



JENNINGS HALL, BAPTIST ORPHANAGE

Free Cars For The Orphanages

We are glad to announce to our friends that we have again arranged with the Railroads for free cars for the Methodist and Baptist Orphanages and the Mississippi Childrens Home Society to be run as follows:

Illinois Central to leave Horn Lake, Miss., on Tuesday, November 28th, and pick up donations for these institutions at all intermediate points into Jackson. To leave Osyka on Tuesday, November 28th, and receive donations for these institutions at intermediate points for Jackson.

The Gulf, Mobile & Northern will run a car on the 22nd and 23rd, from Falkner to Newton.

The Gulf & Ship Island will run a car from Gulfport to Maxey Monday, December 4th; from Maxey to Hattiesburg Tuesday, December 5th; from Hattiesburg to Mendenhall Wednesday, December 6th; from Mendenhall to Jackson Thursday, December 7th.

The Mobile & Ohio will run a car into Meridian, leaving Corinth Saturday, November 18th.

Bro. W. H. Patton of Shubuta is arranging for car on the south end of the Mobile & Ohio and Northeastern. Dates will be given later.

We would be glad if all our friends along the lines of these roads would take note of these dates and schedules and arrange their donations accordingly. Anything in the way of farm produce and clothing of all kinds will be acceptable.

Please mark everything intended for the Methodist Orphanage clearly and definitely "METHODIST ORPHANAGE"; that for the Baptist Orphanage "BAPTIST ORPHANAGE"; that for the Mississippi Children's Home Society, "MISSISSIPPI CHILDREN'S HOME SOCIETY". Upon the arrival of these donations in Jackson these three institutions will receive and receipt for these donations if return addresses are placed upon each box.

Our friends have been very thoughtful and liberal in the days which have gone and we feel sure they will be as thoughtful this year. With 400 children to be cared for in these three institutions everything in the way of food and clothing will be most acceptable. Any information which may be desired concerning these cars will be given.